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A GLADDENING SIGHT IN A KOREAN VILLAGE—THE MAIN STREET OF CHAI-RYENG, KOREA, FILLED WITH BIBLE CLASS WOMEN RETURNING FROM MORNING PRAYERS AT THE CHURCH

THE MISSIONARY
REVIEW of the WORLD

VOL. XLI. March, 1918 NUMBER THREE

SIGNS OF THE TIMES

ENCOURAGING SIGNS IN MEXICO

RECENT happenings in Mexico illustrate how God makes even "the wrath of men to praise Him." Out of the bloodshed and suffering of the last several years have come remarkable results.

First, there is a great desire among Mexicans to hear the evangelical message. Religious abuses as well as economic abuses brought about the revolution and the leaders of the new régime are almost entirely opposed to the old Romanized Christianity, which has opposed progress and education. Realizing the need of some form of Christianity they have turned to enquire whether Protestantism is the religion to furnish the necessary dynamic for national transformation. The common people, too, have been shocked into a new spirit of open-mindedness and everywhere seek to hear the Gospel. At no time in its history has Mexico made such demands on Protestant ministers for the presentation of their message as it is making today. Workers everywhere are overburdened with these numerous and insistent calls.

Second, we note the development of autonomy among the Mexican churches. The foreign missionary, who has assumed heretofore the large part of the direction and support of the young church, has been absent from the country a great deal during these years of revolution so that the burden of leadership, both spiritual and financial, has largely fallen on the Mexicans. The remarkable way in which they have met this responsibility has been a new demonstration of the Church's strength. It has also brought the denominations together in such a close fellowship that at their national convention, held in Mexico City last March, they appointed a committee to study the question of one united evangelical church for Mexico. Another result has been the emphasis placed on the service side of the Gospel. Evangelicals, many of whom are prominent workers in the new political program of their

country, are now realizing that religion should contribute to the practical solution of all the many social, moral and educational problems involved in the difficult period of reconstruction now being faced.

We note also the comprehensive plan of cooperation among the mission boards. This plan was first worked out at Cincinnati in 1914, when most of the missionaries had been driven out of Mexico by the revolution. One of the most far-reaching cooperative programs ever laid out for any mission field was then projected. It was considered by many so idealistic that it would never be carried out. In spite of continued political disturbances, however, some of the most important parts of the program have already been accomplished and others are rapidly being consummated. Territorial adjustments have been carried forward in a remarkable way. The Presbyterians (North) have withdrawn their work from all of Northern Mexico and concentrated upon what was practically unoccupied territory in the south. The Southern Presbyterians are preparing to transfer their field from Tamaulipas and Nuevo Leon to the south, where all Presbyterian work will be consolidated. The Methodist Episcopal Mission has readjusted its boundaries, yielding some territory to the Presbyterians. Few adjustments in the north have been made so far, but these are being worked out and will no doubt soon be accomplished.

The Union Theological Seminary opened its doors in Mexico City last May. This institution is supported by seven Mission Boards: the two Methodist and two Presbyterian Boards, the Congregationalists, Disciples and Friends. The first five students to present themselves were members of five different communions.

The merger of the several different mission printing plants has been approved by the boards concerned and the details of the project are now being worked out to include the publication of a union paper and the establishment of a union book depository.

A Committee on Cooperation in Mexico, representing all the communions, has been named to study the whole program of the Mexican Evangelical Church and work with the general Committee on Cooperation in Latin America in carrying out cooperative plans. Sub-committees on education, literature and evangelism are considering what should be done along those lines. When it is remembered that before the revolution there was not a single cooperative missionary enterprise in Mexico, no division of territory and no committee to foster interdenominational work, it will be seen that remarkable progress has been made.

The restrictions placed by the Government on religious work are serious, but are not so much more drastic than those which existed under the former constitution. Some ten years ago a company of missionaries became restive under the constitution then in effect and asked President Diaz whether or not they were obeying the law. He inquired if they had been molested in their work and when they said

"no," the President told them that the best thing for them to do was to go ahead doing their duty as they conceived it and not bother with technicalities until they were instructed otherwise by the authorities! So far as we can learn the authorities have in few instances indicated their desire that Protestant missionary work should change its program. Foreign ordained men have ceased to administer the sacraments (which is what is meant by the phrase in the constitution *ejercer el ministerio*), but find more than they can do along the lines of administrative work, encouraging the national church and answering calls for addresses. The present situation is not ideal, for missionaries object to the Latin way of letting things go loosely with no clear-cut, exact definition. All who know anything of the many-sided Mexican problem will be willing, however, to accept the situation and take advantage of the multiplied opportunities everywhere beckoning.

In these extremely difficult days of reconstruction for Mexico it is well to remember how far from ideal were the reconstruction days after the American Civil War and how every possible force was needed to pull through them. The foreign missionary enterprise will have most influence in Mexico by taking a helpful rather than a critical attitude toward the present situation and bending its every energy to help the people into that new life toward which they are so heroically struggling against all the odds of ignorance, clericalism and vested interests.

In a recent address in Boston a Latin American business man, E. de la Garza, Jr., expressed the following conviction concerning the great need of Mexico:

"The day on which you gentlemen of the United States will send into Mexico the Bible and missionaries instead of soldiers, when you will send school teachers instead of armies, and transports filled with foodstuffs instead of rifles, that day you will do a great service to humanity, to Mexico, and to yourselves."

LIBERTY AND LICENSE IN RUSSIA

BEFORE reaching hasty conclusions in regard to the situation in Russia and the conclusion of a separate peace between the Central Powers of Europe by the Bolsheviki de facto government of Russia it will be well to read Dr. John R. Mott's illuminating statement in this number of the REVIEW. Russia has, temporarily at least, become disorganized. After fighting heroically for three years, in spite of indescribable hardships, in the face of tremendous obstacles, and with immense sacrifices, Russian Armies more than once prevented the Central Alliance from winning decisive victories. Then last March came the revolution which overthrew the autocratic Government of the Czar and put in the saddle first the idealists of the Kerensky Government and recently the socialistic anarchists of the Bolsheviki. Lenine and Trotsky have won their place of leadership in Russia first by the promise of peace, second by the promise of a divi-

sion of land among the soldiers and peasants and third by the promise of a socialistic government. The Bolsheviki are not yet an organized political party, but a mob obsessed by certain ideas and mistaking license for liberty.

Many well informed friends of Russia predict a short term of power for these men who have usurped authority. In the meantime chaos reigns in Russia. Already the land is divided. The Ukraine Republic has been formed in the southwest (bordering on Rumania and the Black Sea) with a population of about 25,000,000 people. Finland has declared its independence and Poland and Lithuania are in the hands of Germany. Siberia may also set up an independent government. It is too early to predict what the final outcome will be. In the meantime, as Dr. Mott points out, there are good reasons for being patient and for maintaining faith in the Russian people. France had her reign of terror in her revolution, and America passed through a long period of reconstruction after the Civil War. New Russia cannot be made in a day. We must watch and pray and hope and help whenever possible.

In the meantime Russia is in a state of chaos. One who recently came from Petrograd says that there is no peace and order there. Nervous uncertainty marks each day. Stores and factories are looted, men are shot down, trains are robbed by soldiers and criminals, transportation facilities are disorganized, famine and abject poverty stare families in the face and there is confusion and panic. One writes: "There is no discipline, no police, no courts of law, all the prisons are emptied and their contents let loose on society, on top of that there are some 2,000,000 deserters, most of whom live on plunder. This gives some idea of the state of the country." All this is not only a terrible experience in Russia, but is a crushing blow to the cause of freedom represented by the Allies. Russia, the great nation of 180,000,000 people with more man force than any other combatant, and the first to enter into war with Austro-Germany, is the first to withdraw from the conflict. It is well to read Dr. Mott's article to see why they have withdrawn and why there is still hope for Russia.

In the meantime it is encouraging to believe that conditions in Russia can never revert to the despotism that once existed there. For a time, freedom has taken the form of license; the discarding of old restraints imposed by the autocracy has left them without the control of laws and good government; the overthrow of the church hierarchy authority has been accepted by many as an overthrow of religion.

There is unspeakable suffering in Russia today. The vast nation needs unselfish friendship, the masses of people need education—enlightenment as to the real meaning of life, liberty and religion. It is a time to prepare for entering Russia with the pure Gospel of Christ, unhampered by formalism and superstition; a time to plan for Christian education for the future leaders of Russia. No nation has greater possibilities for evil or for good.

PERSIA AND THE RUSSIAN REVOLUTION

THE stupendous upheaval in Russia, no less than the great French Revolution before it, is bound to exercise a far-reaching influence upon widely separated and most diverse classes and peoples. On the west, it may do more to disintegrate and destroy the autocratic military regime of Germany than the armies of the Allies. On the southeast, it seems probable that it will bring immense and perhaps startling changes to Persia. The destinies of that little nation is too closely tied up with Russia not to feel more vitally than almost any other neighbor the effects of the political explosion.

We recall the strong Persian movement toward a constitutional regime before this war began. Had it not been for Russian jealousy of all liberal ideas within and without her borders, Persia, under the guidance of men like our own Shuster, might have definitely set her feet in the path of political and social progress. But autocracy could not tolerate a democratic movement in Persia any more than it could permit it at home, for "evil companionships corrupt good morals" (R. V.). Consequently, Russian power was exercised in a most arbitrary way to check political reform and many reformers suffered the extreme penalty for their enlightened views. Persians will never forget how Sikat-ul-Islam, the chief ecclesiastic of Tabriz, was hung on the most sacred day of the Persian calendar for no other reason than that he was an advocate of constitutionalism.

Now that the lid has blown off in Russia, Persian liberalism has once more raised its head. Newspapers, of which there was a prolific crop in the days of the revolution, but which almost ceased to exist when denied freedom of speech, once more have begun to appear and to advocate reforms. Political parties again raise their heads and issue their manifestos. A demonstration has been reported from Tabriz in which Persians, Armenians and Russian soldiers took part, when fiery speeches were made in honor of the revolutionists who fell a few years ago in their vain effort to regenerate their fatherland.

The outlook in Persia is, however, not all rosy. The wrongs that the Persians have had to endure at the hands of their northern neighbors (wrongs that have been winked at by Great Britain) have embittered them against the Allies. The propaganda of Pan-Islamism has added fuel to the flame; and unfortunately the great mass of the people is almost rabidly pro-German and pro-Turkish in their sympathies. The fact that their sacred places, Bagdad and Jerusalem, have fallen into the hands of the Allies has been a bitter pill to them and in the relaxation of Russian power they openly speak their animosity. The demoralized conditions in the Russian Empire have not helped to improve the situation in Persia. Last summer the Russian troops (no longer under strict discipline) angered by the natural and inevitable depreciation of the ruble, which reduced the purchasing

power of their pay one-fourth its former value, deliberately burned the bazaars in the city of Urumia, inflicting an incalculable loss on that already much afflicted city. The food supply of the country is almost exhausted and the price of grain is four or five times the usual price, so that the recent announcement that the Russian army would continue in Persia as the "guests of the country" means that the burden of supporting these unwelcome "guests" will fall heavily upon the impoverished people. In the midst of the elements of a great conflagration or sudden explosion the missionaries occupy a very trying position, calling for the earnest prayers of God's people for them and for the work of Christ in that troubled land.

The hope has been expressed by the Rev. Dwight M. Donaldson, of the Presbyterian Mission at Meshed, East Persia, that with the outlook for religious liberty in Russia the missionaries in Turkestan and Khorasan may push their work vigorously, since there will no longer in Meshed be the feeling that the Christian missionary is living in this sacred city of Islam on the crest of a volcano. It looks as though after the war Afghanistan also might be opened to western commerce and enlightening influences. The Church should be ready to enter in and possess the strategic points of Khorasan, which lies on the Afghan border.

SIGNS OF THE REBIRTH OF INDIA

THE only way to describe India today is to say that she is being *reborn*. A new nation is rising out of the old life. Customs which were thought eternal are now crumbling. A social order which seemed forever fixed is changing. Caste is losing its hold; the depressed peoples are pressing upward. Hinduism is filled with reform societies that are adopting Christian missionary methods and ideals. Their enthuiasm is superb. They mean to so change Hinduism as to make it clean and modern. Some of them call attention to the supposed purity of early Hinduism and call the people back to that golden age. Others see no hope except in a purging of all Hindu life. These reforms are by-products of missionary work. The sad thing is that few of the Hindu leaders see that their hopes are doomed to disappointment unless they put Jesus Christ at the center of their new order. But many look for the day when the influences now at work will bring the educated leaders of Indian thought into personal touch with Christ, when they will look to Him as the fulfilment of their aspirations.

Dr. Fred B. Fisher, chairman of the India Mass Movement Commission of the Methodist Episcopal Church, writes of what he terms "the most remarkable convention I ever attended," held in Bombay. It was in early November. About five thousand people were present, as representatives of the various castes comprising the "untouchable" classes. These depressed classes have never before dreamed of assert-

ing rights or even expressing hopes. They have been the social and economic slaves of the land and have been denied the privilege of human beings. Fifty millions of them have slaved through the years without a dream of any better state in this world, and only the remote hope that in some future existence they might, by transmigration, be born Brahmins. Now, five thousand of these people have come together to discuss their united attitude toward the Home Rule Movement in India and to decide on precautions to safeguard their civil rights. It is one of the political miracles of all time.

Several high caste gentlemen were present, among them Sir Narayan Ganesh Chandevarkar, whose sympathy was so genuine that he was elected chairman. In his opening address he referred to these so-called "untouchables" as *brethren*—a remarkable word in such connection. He further said: "The progress of India depends upon the elevation of the depressed classes here represented. It augurs well for the country that these classes are coming forward to claim social and political rights. The political reforms to be carried out should be such as would benefit all the classes and all the communities. The depressed classes form one-fifth of the total population, and in fairness they should not be excluded from the benefits of national life. It is the duty of the leaders of the so-called untouchable communities to follow the spirit of the times and safeguard their interests."

Many educated and cultured men, who have allied themselves with the depressed constituency, have claimbed up from the ranks of the untouchables. Some of these were born in low-caste villages, but educated in Christian mission schools and are now clerks, stenographers and telegraphers. Others are independent business men, teachers or preachers. One of the leaders is Mr. V. Sohoni, of the Depressed Classes Mission, a Hindu society. The fact that so many low-caste men have become educated and are able to hold their own in debate and conversation with the high castes has made the latter think in serious terms.

The resolutions passed by the conference are full of significant prophecy. In substance they call for:

1. Separate representation in the Provincial and in the Imperial Council. To this end a commission was appointed to call upon Mr. Montagu, the newly appointed Secretary of State for India, during his Indian trip.

2. Establishment of free and compulsory education without delay.

3. Immediate removal of the disabilities of the depressed classes regarding the use of schools, medical dispensaries, public offices, public wells and all other institutions.

4. The removal by the higher classes and politicians of the advanced school of the stigma to the depressed classes.

The proceedings of the entire conference were most orderly, in spite of the fact that difference of opinion was evinced on several topics. Three rousing cheers for the King-Emperor brought to a close this

epoch-making gathering. It heralds the dawn of a new day and gives promise of the emancipation of fifty millions of people. May they be led into fellowship with Christ, whose representatives have been used by Him to open these gates to new life! The Church should be ready to receive these multitudes as fast as they come and so help to mold the future democracy of India.

WORK FOR THE CHINESE IN FRANCE

THE war has brought an unexpected opportunity to reach a hundred thousand Chinese who have gone to work in France. Missionary leaders consider this of great importance, viewed from the standpoint of future missionary operations in China.

Some time ago a Young Men's Christian Association secretary, formerly in China, tried an experiment on a small scale in behalf of the Chinese in one camp in France. These men have very restricted liberty and their evenings are unoccupied. Lectures and entertainments were given and evening classes were started. The response was so enthusiastic and the condition of the camp was so improved that the military authorities gave permission for similar work in all places where the men are located. British missionary societies have been quick to see the importance of this work and have already assigned a number of men who speak the Mandarin language. The British Y. M. C. A. Council has cabled to the War Work Council in America for twelve missionaries equipped with the language and adapted to this type of missionary effort. The opportunity is great for the following reasons:

1. These men are away from home, strangers in a strange land, without being able to speak the language, and with nothing to engage their spare hours. They need friendship, counsel, practical guidance.

2. The effort to improve the morale of these men will strengthen the armies at the front and thus help to win the war.

3. These men, when they return to China, will be able to exert a tremendous influence in the future developments in that fast changing country. Some of them are Christians already. Many more may be won before they return home.

4. These men, because of their experience abroad, will have a place of leadership in the villages and towns to which they return. They will likely have money in hand which will give to them an important place among their fellows.

If the Christian Church will minister to these men at this time of need, will introduce them to Jesus Christ and to interpret to them the spirit of Christian civilization, they will undoubtedly be a great power for good. If, on the other hand, they are treated as mere machines, upon their return to China they will be a great obstacle to the future evangelization of that nation. Here is another way in which good may be brought out of the evil and suffering of this destructive war.

EDITORIAL COMMENT

TWENTY-FIVE YEARS OF COOPERATION

LAST January the Foreign Missions Conference of North America celebrated its silver anniversary at Garden City, Long Island. This marks twenty-five years of cooperation between the Foreign Mission Boards of the United States and Canada. Their first meeting was held in the old Presbyterian headquarters at 53 Fifth Avenue in 1893. Then twenty-one boards were represented; now there are 178 boards and societies in the organization and from two hundred to four hundred representatives meet in the annual conferences.

These Foreign Mission Boards had an income last year of $20,407,861, most of which was spent in non-Christian lands. A part of it was used for work in Europe and Latin-America. The statistical report shows a Foreign Staff in non-Christian lands of 9,358 workers, and a native staff of 40,502. The Christians gathered into the churches in these lands are reported as 1,300,813 including 764,039 communicants. New schools have under instruction 638,327 and over four million patients received treatment in the mission hospitals and dispensaries. The work is so vast that it requires a vivid imagination to conceive of the real import and extent of its influence. No figures can measure the effect of the conversion to Christ of one man or one woman, brought up in ignorance and sin. The tables printed also report on the work of 250 missionaries in Europe and 1,663 in Latin-America. These lands add 224,290 communicants in Europe and 115,668 in Latin-America.

In summing up the benefits of the twenty-five years of conferences Dr. James L. Barton mentioned the fraternal confidence established between the secretaries, the larger degree of comity and cooperation between the boards, the vast stores of information gathered by joint committees, on literature, self-support, education, statistics, cable code etc., the large and small conferences conducted—like that in New York in 1900, the Edinburgh Conference in 1910, and the special conferences on Japan, China, Moslem Lands, South America, etc.; the establishment of missionary headquarters with a reference library at 25 Madison Avenue; the great service rendered to all boards and the great missionary cause by the joint Committee of Reference and Council. There has also been the large influence exerted on the mission field by an improvement in the missionary personnel, by an encouragement to larger cooperation and by special interdenominational conferences in separate fields. The whole Foreign Missionary enterprise has become more of a coordinated and systematized endeavor to give the Gospel of Christ to the world and to uplift and enlighten

men, women and children in every nook and corner of the globe. With all this organization there is, however, no less dependence on the power of the Spirit of God to produce the desired results.

A UNITED HOME MISSION PROGRAM

THE Eleventh Annual Conference of Representatives of Home Mission Boards of America laid special emphasis on the winning of foreigners and industrial classes to the Church of Christ. This conference has under consideration plans that mean closer cooperation and a more systematic program for America's evangelization. This program includes the securing of a Home Mission headquarters and an executive secretary, followed by a systematic study of various Home Mission fields and problems.

The papers at the recent conference considered chiefly recent Negro migration to the Northern industrial centers; the immigrants and industrial problems; the Home Mission propaganda and resources, work for the American Indians and the cultivation of friendly relations with foreign students. Some particularly illuminating plans and surveys were presented relating to the study of specific states and cities. These surveys give the basis necessary for constructive and progressive work. They also reveal the human resources at the command of the church. The problems that face the church in America are tremendous and require the utmost consecration, sacrifice and spiritual power It is clear that if the Christian church does not gird herself to the task of presenting Christ in His fullness to the people of America, the materialism and sensuality of the present age will render the Church impotent and cold like the Church of the middle ages.

But with the cooperation of all the forces now at work under the leadership and in the power of God there is no reason why a Protestant Church, of 30,000,000 members and almost unlimited wealth, should not evangelize the remaining Indians and Eskimos, educate the immigrants, purify the city slums, uplift the negroes and make Christianity the dominant force among the mountaineers, in rural communities and on the frontiers among miners and lumber camps. To-day, when the whole foundations of society are shaken by the world war, it behooves the followers of Jesus Christ to stand and work shoulder to shoulder to make this land Christian for the sake of the world.

> We cannot believe in Christ for ourselves, unless we believe in Him for all the world. The more deeply we believe in Him for ourselves, the more certain we shall believe that He is the Saviour of the world.
>
> Just as surely as you deepen your own spiritual life and make Jesus more your Saviour, just so surely your will believe in Christian Missions, and long to tell all that He is their Saviour, too.—PHILLIPS BROOKS.

A VIEW OF THE SITUATION IN RUSSIA*

BY JOHN R. MOTT, LL. D., NEW YORK,
Member of the Special American Commission to Russia.

IT has been my lot to make four visits to Russia in the last twenty years. The first one of these visits was approximately twenty years ago. At that time I found that great land comparatively inaccessible. If I had been found on a street car in conversation with five or six other men all of us would have been subject to arrest. Such interesting meetings as I then held were between midnight and four o'clock in the morning, in absolute secrecy. It was a presumptuous thing to do, not so much because of risks to myself as because of dangers engendered for others. I went from Russia then with a sinking heart, never really expecting to live to see the coming day among those peoples.

I returned about ten years later. The High and Holy Synod of the Russian Orthodox Church, then one of the most powerful bodies of the religious world, did not wish to have me go forward on the mission which I had in view. But the powerful prime minister, Stolypin, desired that I should have "a square deal." Therefore the largest theatres and public halls that could be obtained in the great cities, such as Moscow and Petrograd, were crowded to suffocation night after night with the multitudes of Russian students, chiefly agnostics and Jews. There were also present other members of the intellectuals, graduates, and leading minds of the professional and industrial classes of Russia, and scores of the priests of the Orthodox Church. They came and stayed, not through one or two addresses only, but never less than three, and sometimes they would insist on my giving four public addresses in one evening. Every word had to be spoken through an interpreter.

I shall never forget those great seas of Russian faces. The police would not allow them to stand in the aisles, so they stood in the vast area in front of the platform. Every night the halls were crowded with eager, wistful, inquiring, tragic faces,—for almost every face had the mark of tragedy. I suppose that there have been few Russian students prior to this immediate student generation who have not contemplated suicide or one or more members of whose families have not suffered persecution or severe repression because of their ambitions.

Late into the night and through the following day these men and women came to me singly or in groups. They seemed to think, "If we can get near this man who has brought to us a message of hope from the students of other nations, possibly we can get some added light and strength to enable us to meet our adversity."

* An address delivered at Hotel Savoy, New York, January 14, 1918.

I went away from Russia then with a bounding heart. I seemed to discern the crumbling in the great wall.

A year ago last summer I returned for my third visit to Russia to promote a reciprocal arrangement, by which Russia would undertake to permit work for the German and Austro-Hungarian prisoners on condition that the middle countries would permit the same kind of work for the Russian prisoners.

On the last night save one of that visit, the High Procurator of the Holy Synod, that religious body that wanted to keep me from going forward on the special mission a few years before and which, as I learned last summer, passed a resolution at the end of my second visit that I should not be permitted to revisit Russia, nor should I or my interpreter be permitted to speak again on moral and religious subjects to the students of Russia,—the High Procurator of that same Holy Synod invited me to his palace and presented me with an illuminated copy of the gospels inscribed with his own hand, expressing appreciation of the services rendered by the American people for the Russian prisoners of war. I left Russia believing that the door was beginning to open for a larger future for the penetration of those great masses with the principles of pure and vital Christianity.

AFTER THE REVOLUTION

A few months ago I returned to Russia as a member of President Wilson's Special Mission. We went by way of the Pacific Ocean and across Siberia, returning by the same route, traversing the vast breadth of Russia twice. The government placed at our disposal the imperial train in which the Czar and his party made their many visits throughout Russia during the previous years. We held our sessions in the parlor car in which the Czar abdicated.

We coursed our way across the great land for approximately seven thousand miles, nearly one-third the way around the world, a vast contiguous territory, located in the same belt of power in which are the British Isles and France, the United States and Canada, China and Japan; a land blending the strongest strains of Europe and Asia; a country having the three greatest religions of the world. Here we find Christianity, not only in the form of the Greek Orthodox Church, but likewise of the Church of Rome, and of the Protestant communion. Russia has also more Jews than all the rest of the world combined. Russia is the third among the Moslem nations, having between twenty and thirty million Mohammedans.

When I went to Russia on my second visit, President Roosevelt, as he then was, sent with me a long letter of four type-written pages, which he authorized me to read to the young men of Russia. In that letter was a sentence that I could not then accept, but which I can now accept with positive conviction. He said: "No land more than Russia holds the fate of the coming years,"—a true, prophetic utterance of what will unfold before our eyes in our own generation.

I resent many of the strictures placed upon Russia in these days in our periodicals, both secular and religious, and many of the superficial, hasty, ill-considered judgments and criticisms concerning that vast and complex people and that wonderful nation. This is not the way to treat an ally. The time of times to stand by an ally is in the darkest hours of that ally. That is what allies are for. Were this done with consistency and persistency we would not see some things that some fear we may see. But, furthermore, it is not Christian. It is the duty of a Christian people to stand by any people groping toward larger light and larger liberty.

What nation has had to deal with these four great undertakings that I now mention?

In the first place to engage in the greatest war in the history of the world. Surely Russia has done that. For nearly three years before America recognized her obligation Russia maintained one vast front of this war, a front reaching nearly twelve hundred miles. There she stood in isolation, not having at one elbow, as France has had through these years, the army of England, Canada, Australia and New Zealand; and at the other elbow Italy. Russia has stood alone, paying the prices, standing the impossible strain. It ill becomes a people who have just begun to get ready to pay prices to sit in hasty and uncharitable judgment concerning one which has gone almost to the limit in sacrificial effort.

Second: Russia has been engaged in the greatest political revolution of modern times—perhaps, also, of ancient or modern times. This revolution has already swung Russia from an extreme, benighted—oh, how dark and how cruel—autocracy out into the full stream of what we believe is to eventuate in a well-ordered democratic republic.

In the third place: Russia has been busied, as she is now chiefly engrossed, with the most remarkable social revolution of any time. With a naive simplicity that is almost tantalizing, with a courage and with a reality which put to shame the United States, England and Germany, Russia has come to close grapple with social injustices, social neglects and social cruelties before which we still quail.

Then fourth, Russia is in the midst of a striking religious revolution that has already brought with it such a large measure of tolerance as old travelers in Russia hardly believe possible. This religious tolerance has already placed on an equality the persecuted Jews and the Roman Catholics of Poland; the Protestants of Finland and other countless sects, large and small, which for two hundred years have had to seek the swamps and the forests. Think of it! I attended a session of the Holy Synod where they voted unanimously to receive the persecuted "old believers" into their great religious council.

This religious revolution has also brought a large development in the direction of the democratizing of the Russian Orthodox Church, that most autocratic of all religious bodies. One day I had the privilege of attending in the great church in Moscow, known as the "Cathedral

of our Saviour," the democratic election of the highest ecclesiastic of the Russian Orthodox Church, the metropolitan of Moscow. Likewise at least twelve other bishops and hundreds of the clergy were elected in different parts of Russia by these democratic methods.

This religious revolution is bringing about a purification of the Orthodox Church—a most needed purification when we recall the shocking, almost unbelievable Rasputin scandals.

This religious revolution has also brought with it the plans for the better training of the clergy of this communion of 115,000,000 members. I myself was asked to do the absurd thing—absurd when you think of my doing it—of coming before a representative body of professors of all ecclesiastic academies and seminaries and giving a lecture on the tendencies in theological education in Europe and America. A few days ago I fulfilled a request of long standing which had been made by one of the members of the Holy Synod who asked me to select a box of books helpful to those who have to direct the pattern of the Russian Orthodox Church.

GROUNDS FOR CONFIDENCE IN RUSSIA

There is an expression of a Russian that seems to me more significant than any other. He said: "You may not *understand* Russia, but you must *believe* in Russia." At the end of my first visit I almost yielded to the temptation of writing a book on Russia. I do not understand Russia as well as I thought I did then; but notwithstanding all we have heard in these last weeks I never *believed* so strongly in Russia as I do now.

My first ground for confidence in Russia is the character of the Russian people. They have great physical vigor and vitality. No nation has more. They have also great range, grasp and penetration of mentality. We are living virtually in watertight compartments with our lack of knowledge of the Russian language and Russian literature, and therefore lack of knowledge of the courage, the constructive ability, the creative power of the Russian mentality.

Russians also have great hearts. I said last August, when I returned from Russia, that the Russians will be the first people to forgive after this war. I do not think of any people who have more to forgive, with the exception possibly of the Belgians and the French. It is well for us to have released in this world a great deal more heart power. The Russians have it in a great degree.

They also are a religious people, perhaps the most religious people I have visited. Even agnostics in Russia are more keenly interested in religion and more responsive to the note of reality as contrasted with formalism in religion than are many of the so-called believers in other Christian countries.

The Russians likewise are great idealists. They are fairly floating today; their feet are off the ground. It exasperates some of us at times,

but it ought to give us hope in the coming day when in the midst of gross materialism more of this idealism is released.

Think of the patience also of the Russian people. Can you name a people that has shown more patience? Then there is their capacity for vicariousness. Have any people shown greater capacity for enduring suffering than certain religions and certain strata of society in Russia? These are traits on which we may well expect to see rise greatness. We may have confidence in that kind of a foundation.

The second ground of my confidence is the number and strength of the leaders in Russia. I found more leaders of outstanding ability in Russia than in any of the other nations now at war. In the provisional government that was in power a few months ago we found Kerensky, that genius, only thirty-four years of age, who turned the most difficult corner which any leader will have to turn in Russia and who, while he was not the man to build, succeeded in holding together those people so long as he did.

Then there was Terestchenko, only thirty-one years of age, one of the strongest men I ever met in any nation. The four strongest men in the government were all under forty.

Then I think of the parties still out of power, each of which have among them stronger men than were to be found in the party that was in power. Russia is strong at the top; and she is strong at the bottom with the peasantry; she is weak in the middle. That is a gap that cannot be bridged in a day.

The third ground of confidence in Russia is the principles of the Russian revolution. Let any one who is disposed to be hasty in criticism of Russia re-examine the principles of the Russian revolution. He will find they are the principles that brought the United States of America into being and that in the last analysis led us to join the Allies. We must believe in Russia or get out of this war.

The fourth ground of my confidence in Russia is the great ground swell of democracy that is democracy indeed. If we judge each day's reports by that principle there will creep over us a spirit of greater charity and patience toward Russia. Last September I expected that there would come counter revolutions and I believe that there will be some much more serious than any we have had yet. They will not, however, in my judgment, begin to shed as much blood as was shed in the American civil war nor will their civil war drag on as long as ours did.

Another encouraging trait of the Russians is their capacity for order. Russia today is governed by about nine thousand committees, but I found less disorder there than I have found in the United States since my return. I agree with Senator Root that Russia, *up to this date* since she had her revolution, has been more orderly, judged by results, than some of the countries that are criticising her.

Remember how long it took us after our Revolutionary War to make our liberties comparatively safe. Re-read John Fiske's book on

the critical period of American history. Re-read the history of the French Revolution and the prices then paid. Recall the seven years which have elapsed since the revolution began in China. Let us be patient with Russia.

Someone asks: "How does all this square with what we read in the papers every morning?" I answer: Who wrote the news? Think that through. It is a singular thing that every member of the Red Cross Mission who has come back from Russia, every member of the Root Mission, every member of the Stevens Railway Mission, every traveler who has come back from Russia that I have met in these intervening months has unshakable confidence in the genuineness of this Russian revolution, in its timeliness, and in the ultimate hopeful outcome.

Someone says, "How about the crumbling of the Russian army and navy?" Let me remind you of whole sections of the Russian army that are maintaining their fronts, and of whole parts of the Russian navy that have not been seriously penetrated with disaffection. I cannot enlarge on that, but I ask you to think of the causes which have shaken the morale and weakened the fighting spirit of Russia and ask yourselves: "What nation would not be shaken in morale and weakened in its fighting spirit if it had been subjected to these same causes or influences?"

CAUSES OF RUSSIA'S DEMORALIZATION

The Russian people are tired of this war and they do not conceal it. Surely they have a right to be tired of this war. They have already laid away over three million of their sons and brothers, their fathers and husbands, or more than all of the other Allies combined. When we have even 750,000 crosses over American graves in France and perchance on other fronts it may be fitting for us to criticise another nation for becoming tired of the war. Then I think of their two million men so maimed and mutilated—I see them now—that they can never fight again. In addition to all these think of the more than two million Russian prisoners today languishing in the prisoner-of-war camps of the Middle Continent. Do you wonder that the Russians are war tired?

The second cause explaining the shaking of the spirit of the Russians and leading them to seek other paths is the knowledge that they were betrayed by their government in high places. Remember the Sturmer scandals, worse than scandals—*betrayal*—and you will understand what I heard a year ago last summer of one war ministry which gave out the order that at critical points on the front the guns were to shoot only two shells each day, although the shells were banked up high in the reserves and these guns confronted batteries some of the guns of which were shooting thirty-six hundred shells a day.

Dr. Hurd, one of the American Red Cross doctors who had served the Russian army since the war began, told us of one three-day battle in which he saw over one hundred thousand Russian soldiers go into

the fight and less than ten thousand men come out of it able bodied. Many went into the fight without any ammunition whatever, hoping there would be an opportunity to use cold steel. In the light of facts we can never justly accuse the Russian soldiers of lack of courage unto death in following their ideals, whether in war or in peace.

The third cause of the demoralization of *parts*—notice my emphasis—of the Russian army and parts of the Russian navy and also of large parts of the civilian population is the flooding of the minds of the Russian soldiers and civilians with the fascinating ideas of the Russian revolution. You cannot imagine the effect of these ideas coming to your mind for the first time. But try to imagine this thought coming to your mind for the first time to stay there: *Light instead of darkness.* Well have the Russian people been called dark people—over eighty per cent illiterate; whole classes condemned to stay in dark places through all the years. Then the noonday light breaks and they awake all over Russia to know that now they and their children have the opportunity to receive education and henceforth through all the coming days they may walk in light.

Or imagine this idea coming to you for the first time to stay as a permanent experience: *Liberty instead of slavery.* What a weak word "slavery" is to represent the lot of multitudes in Russia before the revolution. Ostensibly they had liberty, but in reality worse than slavery. Then to hear the shackles break in pieces and fall at your feet and to know that they are never to be recast, and in all the coming generations your children and your children's children shall stand erect and live as free men.

Or can you imagine this idea coming to you for the first time and that it is to stay with you: *Plenty instead of poverty.* What do not those two words connote to those who knew Russia in the old days? Every night there have been lying down in Russia millions of men, women and children without having had sufficient food to satisfy the natural cravings of the body that day for food. I have met thousands of Russian students who had as their only nourishment but one bowl of soup each day. To know that a change has come, that all are now to have equal opportunity, that there is coming a chance to rise in the economic and social scale, that some day all may have necessities, and perchance after a while many may have luxuries.

Do you wonder that ideas like these coming to a simple-minded and comparatively illiterate peasantry and working class prove to be more alluring, more attractive, more satisfying, at least for the time being, than ideas of slaughter and destruction? Would they not be abnormal were this not the case? Let us be perfectly fair.

I recognize the excrescencies in the Bolsheviki movement and I have found myself tempted to become intolerant. But I remember members of that party whom I met and as I recall the tragic stories of these men and remember their black background I am not surprised

that they want to make secure those principles which led them into this great struggle. There is an evil influence that is taking advantage of a good impulse and is to be reckoned with in the midst of this Bolsheviki movement; but this cannot be said of the majority of their number.

Then this Bolsheviki movement is not Russia in its entirety by any means. It is a small section of the group of parties on the extreme left and by no means the great mass of Russia. But it should not be condemned in a wholesale way.

The fourth cause explaining this demoralization is the masterly German intrigue propaganda. There has been nothing quite like it. The day the Russian revolution began the death penalty was abolished and all prisoners were released. That day all the policemen were dismissed from one end of Russia to the other. That day 185,000,000 people started on a long holiday. They have not since returned. *Germany was there.* Surely she was in Finland and she was in larger numbers in Sweden than many thought. She was also in another strange place—along the fighting lines. Not only the fighting Germans, but the publicists, publicity men, writers and speakers of ability were waiting for the crumbling of the wall. Other thousands of German propagandists were inside of Russia. I am pained to say also that between the day the Russian revolution began and the day our mission arrived in Petrograd many from America bearing American passports arrived to promote the pro-German propaganda. Now these pro-German propagandists in these various fields had millions of dollars at their disposal. They bought up newspapers and established periodicals; they printed and circulated pamphlets by the tens of millions. I have a leaflet printed in Russian by the Germans and shot over into the trenches. They also used the voice and by so doing showed better psychology and better knowledge of Russia than the Allies have shown. Russia has been quiet for generations. Talking is now the most popular thing in Russia. A bread line which in Germany becomes irksome in a few hours, becomes an added attraction in Russia in that it gives the people that much more time to talk. Germany saw this and acted upon it. I went down on the streets of Petrograd one day and counted over two hundred meetings. The halls also were crowded. You could have found the same thing in other parts of Petrograd and in other cities all over Russia. We found it in the villages out in Siberia—talking and listening, debating, inquiring, answering. What were the Germans there saying in their speeches, what were they writing in these articles which we had translated? Such things as these: "We fought you when you had the Czar. You have abolished him. Why should we fight each other longer? Let us be brothers." Then they begin to teach internationalism, the last nation under heaven it would seem that should be teaching internationalism. Then they said: "The land is going to be divided; the great estates are going to be broken up. Go home and

get your share." Hundreds of thousands went home to get their shares. Whether they will keep them remains to be seen. I doubt very much whether they will. I have too much confidence in the common sense—another trait I have not mentioned—of the Russians.

Then scores of times in Russia I heard this: "This war was brought on by the capitalists of France and England, and now the rich men of the United States of America join them. Why have your sons and husbands shot to pieces in order to fill their coffers?"

A letter from an American whom I have known for years and who has been in Russia says:

"In addition to the newspapers in the Russian language, the Germans provided artistic colored posters attacking the United States and England. These were posted up where the meetings were held and no one was allowed to touch them. One of these posters showed the Russian peasant soldier leaving the slimy trenches and joyfully preparing to enter the field of peace, where he sees his children playing about the cottage, and where the fields of ripe grain await him. Just at this point he is stopped by John Bull and Uncle Sam in the guise of bloated capitalists, who sneeringly say, pointing to the filthy trenches, 'Get back, you slaves. You are not done fighting for us yet.' Another poster showed the Germans exchanging gold, cloth and farming implements for Russian grain."

Now let me, in closing, rapidly epitomize what I think we must do. In the first place, as a religious duty, we must win this war. Otherwise it is rhetoric and an idle dream to talk about making this world a safe place for democracy, and especially for the democracy of Russia.

In the second place I use a strange word and that is: Let us as a nation "gamble" on Russia. That word puts plainly and bluntly what I mean, though I do not believe it is going to be a gamble. We will be wise to spend one billion, two billions, three or more billion dollars there giving effect to the findings of the Stevens Railway Commission and of certain findings of the Root Special Commission which call for money, rather than to spend ten, fifteen, twenty, thirty billions more on the western and southern fronts. There are ways to meet immediate need and growing need and continuous need in which we can safely take the risk. None of these who have come back call it a risk. Those who do so are reading through the colored glasses. And who colored the glasses?

In the third place, there must be a counter propaganda. Not of intrigue. Our methods are those of the light; and if that prevails it invariably dissipates darkness. But at present the light does not have a chance; the truth is not being adequately proclaimed. The recent splendid utterances of our President will fall to the ground in Russia unless there they are supported by wise plans of publicity showing unmistakably that all the American nation are behind the President.

The Germans are saying that he is speaking for himself and the forces of wealth, not for the mass of the American people.

In the fourth place we must not only make the world safe for democracy, but we must make the Russian democracy safe for the world. To this end we should enter into fellowship immediately with the sufferings of the Russian peoples. How they are suffering! I find it difficult to sleep at night when I think of how impossible it was to find even summer clothing in Russia; when I think of what I know of the lack of footwear; when I think of the many who are right now freezing in Russia; when I think of the multitudes of peasants who are today starving in Russia. Anything which God will let us do through the Red Cross or the Young Men's Christian Association to ameliorate these sufferings we will wisely do because the Russians have great hearts.

We sent back a message from Russia to America in which we said: "Here we find an infant class of 185,000,000." If you will remember that sentence you can better understand Russia. It is not inapt—an infant class of 185,000,000. Think of the traits of infants. Think of how much more you can move them by their hearts than by force or diplomacy or reason.

In the fifth place we should back agencies which have access to Russia—the British and Foreign Bible Society, which has had a marvelous record in Russia; the Young Men's Christian Association, which has already sent since our return a hundred of the best young men we could get from America. Twenty of them have recently gone and I hope we can send two hundred more. They are going into the teeth of difficulties. Some of them may leave their bodies in Russia, but there is no better place in the interest of the expanding kingdom.

My final point is: You may not understand Russia, but you must *believe* in Russia. What man ever helped you the most? Was it not the man who, when you were most discouraged, most nearly defeated, had confidence in you and said, "I believe in you," and acted as though he did believe in you? It is precisely so with a nation. The time to stand by a people is when we may think they have missed the way. Time may show that they have found it in some things where we have not. Stand by them. Some day this terrible nightmare will be behind us, the tragedy will be over, the world convulsion will cease, the darkness will be dissipated. The ships will come home with the able-bodied men, with the prisoners, with the wounded; the lanes of travel will be opened and restored to their peaceful uses. We will grapple with the most difficult and transcendently important tasks of reconstruction. We will then try to have that phrase mean more than a phrase, "The family of nations." At that great moment would we not all prefer to see Russia at the family board? *Therefore we will believe in Russia.*

The Outlook for Missions in Mexico

BY REV. A. C. WRIGHT, CHIHUAHUA, MEXICO
Missionary of the American Board of Commissioners for Foreign Missions

HE who would pretend to prophesy in regard to the future of Mexico must be either very wise, very conceited or very foolish. Seven years of civil war, revolution and banditry have left the country in a pitiable condition, and nothing but the wonderful natural resources of the land has kept it from absolute bankruptcy and dissolution. The Carranza Government has been established at Mexico City and has been recognized by the United States, but the two original revolutionist leaders are still fighting, Villa in the north and Zapata in the south. With an independent chief in the oil region, with the constant bugbear of Felix Diaz organizing an opposition army and with numerous bandits taking advantage of the condition of the country, it can hardly be said that peace and prosperity are yet in sight.

This makes the missionary problem difficult of solution. All that we can do is to accept things as they are, do the task that comes to us day by day; and trust for the future, that the way may be opened and that our present labor may not be in vain.

Credit should be given to the existing government for what it has accomplished. The Carranza government is fully established throughout the country, the President and the members of Congress were chosen by the fullest and fairest election the country has ever had, and many of the States have elected their own Governors and Legislators and many cities have chosen their own municipal officers. The main lines of railroad and telegraph are in regular service, although suffering occasional temporary interruptions on account of the opposing factions already mentioned; most of the public schools are maintained with large attendance, ordinary business goes on as usual; and, most important of all, inflated paper currency has been done away with, and real gold and silver coins form the circulating medium.

The great causes of unrest and dissatisfaction are the lack of work and the preponderance of the military element with the multiplied cases of graft and exaction which accompany it. The lack of work is caused largely by the refusal of the large companies, principally foreign, to renew their activities under the regulations existing, and the continuance of bandit raids.

ATTITUDE OF THE GOVERNMENT TOWARD MISSIONS

The present government is sincerely anxious to secure and advance the moral and intellectual welfare of the people. In Sonora and Yucatan the liquor traffic has been strictly suppressed and in several other states greatly limited. Gaming laws are enforced in many cities. The

tendency is toward improvement in all these ways. The new constitution limits religious services and practices, but with the idea of regulating and improving, not of excluding.

The attitude of the government in making these restrictions has not been understood generally. It should be remembered that this is not new legislation for this country. The reform laws, established by the great patriot Benito Juarez in 1858, form the basis and ideal of the new constitution. Whatever has been added to the old law of reform has been caused by the failure of the Roman Catholic authorities to respect and submit fully to that law, and, as has been admitted by the highest authorities of the present government, these restrictions were not intended for the Protestants, but for the Roman Catholics. The attitude of the government is distinctly favorable to evangelical missions in the country and to their schools and churches, although this does not alter the fact that the great mass of the people is sincerely Roman Catholic in heart and mind, as, indeed, it is the only religion of which they have ever had any real knowledge. At the same time it must be admitted that the restrictions of the new constitution applied impartially also affect Protestant schools and churches, limit their activities directly, and threaten to impede them seriously. Undoubtedly there are many who will employ all available means to have these restrictions applied to Protestants as well as others.

HOW THE NEW CONSTITUTION WILL AFFECT MISSIONS

In general these restrictions may be summed up under three heads: those in regard to the holding of property, to the ministry, and to schools. The law as to the holding of property has not been changed essentially from that of the old constitution, and there has been no evidence yet that the application of it will be modified greatly. Church buildings continue to be considered the property of the nation, but so long as they are in actual use for religious services the government has not molested those holding them. It has been proposed that a rental be charged for their use, but if such a regulation were applied in a just proportion to the adherents worshipping in them, it would not seriously affect evangelical work.

The ministry is affected in two ways. None but native-born Mexicans may exercise the functions of the ministry in this country, and no minister may teach or direct in primary schools (up to the sixth year). Hereafter no foreign missionary may legally do what will be interpreted as "exercising the functions of the ministry." While there has been no official interpretation of that term as yet, there is no doubt that it will include the rites of baptism and the Lord's Supper.

While it is probable that all of the missionary societies working in Mexico earnestly desire to have their churches develop a native ministry capable of directing all of the services, certainly none has considered it wise to take this step yet. The effect of the continued appli-

cation of this rule will be to stimulate the preparation of a native ministry, and in that respect will be beneficial, but at the same time it will lead inevitably to the employment of a larger number of partially and insufficiently prepared ministers, with a corresponding detrimental effect.

While the missionaries may continue to reside in the country, and their influence and activity may still be most necessary, the strict application of this rule will limit them greatly. Recently fourteen Roman Catholic foreign priests were deported from Mexico City.

RELIGION AND THE SCHOOLS

All schools up to the sixth year must be *lay,* that is, they may have no religious instruction whatever. No religious society may establish, maintain or direct such a school directly, indirectly, or through a third party; nor may any minister teach in them.

Some missionary primary schools are now closed, but the majority are continuing as before without any suggestion from the authorities that they wish it differently.

If present regulations were strictly applied it would seem to mean that the future educational work of our missionary societies must be along the line of superior and professional schools only. There is no regulation at all in regard to religious instruction of the children outside of the day-schools, and this may result in a new and very efficient line of activity for them.

OPPORTUNITIES FOR EVANGELISTIC WORK

There has been no time in the history of the country when it was so open for evangelistic efforts as now. The years of active persecution of Protestants had largely passed before the revolution began. Something toward evangelizing every state of the Republic has been done. In many of the cities attractive and comparatively large church buildings had been erected, and many young people,—often leaders in the new political movements,—had been educated in Protestant schools. While a very small percentage of the whole population is evangelical, Protestants are no longer generally despised, hated or feared. While the opposition of the new regime to the Roman Catholic priesthood and system is due chiefly to their political connections and activities, the result has been to make the common people more tolerant to evangelical influences, and often desirous to know for themselves what Protestantism really is. The soldiers are ready, and often anxious to receive tracts and Gospels and to read them. Public services are respected and usually well attended. Conditions are ripe for the truly inspired evangelist.

If foreign missionaries may not now be pastors, perhaps they may train and inspire the Mexican Paul or Moody who shall do a much greater work.

DENOMINATIONAL DIVISION OF TERRITORY

Begun at Cincinnati in 1914 and continued at the Panama Congress and the National Convention at Mexico City last March, a movement looking toward the co-operation of the various missionary societies in Mexico is promising to aid effectively in the evangelization of the country. It has resulted already in the establishment of a Union Theological Seminary in Mexico City, in which eight societies have united, and plans are advancing toward the union of the publishing and periodical interests.

A proposal for the territorial redistribution of the country between the various societies has received the approbation of the chief ones interested, and some of them have adopted the recommendations and are putting them into execution as fast as conditions will permit.

Difficulties are not lacking, especially in the matter of interchange of large property interests at a time when new legislation has further complicated a question which has been uncertain ever since the beginning of Protestant missions. The Mexican churches were not sufficiently consulted in making plans for denominational redistribution, so that some have opposed it, and propose to continue their same relations. This may have the advantage of bringing some to a real self-support. As it becomes clearer that the readjustment of territory applies primarily to the mission boards' responsibility and there is no disposition to force the churches to make unwilling changes, the plan will more and more appeal to all interested in the big problem of preaching the Gospel to all Mexico, irrespective of denominational advantages.

WHAT OF THE FUTURE

These are difficult days for Mexico, but there can be no doubt that light will break forth. The almost incomparable natural resources of the country assure the business man that his investments eventually will give rich returns, and those of us who have been longest in missionary work here are most deeply convinced that in spite of revolutions and counter-revolutions, of obstacles that seem to be increasing, of superstitution, ignorance and vice, there is in the Mexican soul a spiritual resource which will lead to his salvation and to the redemption of the country.

The national Christian Endeavor motto is ours,—Mexico for Christ!

> In a special degree faith is the mainspring of Christian missions. The nerve of missionary endeavor is the conviction that in the Christian revelation there is something distinctive and vital which the world cannot do without. The question whether in the revelation of God in Christ we possess a treasure of incomparable worth is the crucial issue on which the whole enterprise depends.
>
> —J. H. Oldham.

PREPARING THE "GREEN GOLD OF YUCATAN" FOR MARKET

Drying heneguen or hemp in Yucatan. Last year the U. S. Market asked for 2,000,000 more bales of heneguen than the fields of Yucatan could supply. Heneguen is what keeps Yucatan on a two pesos for one dollar basis

Yucatan, Mexico's Utopia

BY MRS. WILLIAM WALLACE, PALO ALTO, CALIFORNIA

YUCATAN is a little State, only 200 miles wide by 400 long, but packed so full of interesting things which are seen in no other part of Mexico that it seems a small world in itself. Every one of the 80,000 square miles is intensely interesting and worth while studying, whether covered with the henequen or hemp, "the green gold of Yucatan," with the prehistoric ruins of Chichen-Itza or Uxmal, with vast and sometimes forlorn and desolate haciendas, with cunning little Yucateco children, or with picturesque grown-ups.

In years gone by, missionaries have not troubled themselves greatly over Yucatan, much less missionary women. The woman missionary who first visited it could hardly believe her eyes. Was this unique land a piece of Old Mexico? Was it not some strange and curious country far across the seas? Customs, manners, people, all seemed to be of another age and sphere. The queer fruits and other foods and drinks, all, from "papa azul" to the thick and delicious chocolate, were indescribably different. Even the common bean and universal tortilla took on an unknown savor in Yucatan. The pottery in form and color resembled that of the other Egypt on the Nile. The women's loose, snowy dresses, embroidered in many and bright colors,

so comfortable in a Yucatan climate; the spick and span white suits of the men; the clean, erect people, and their water jars and market baskets on their heads, made an ordinary street scene vivid and colorful. Even the water did not run along the surface in the ordinary channels but came from queer underground caves, called "ceñotes." In some places windmills pumped the water from the curious caverns and gave the landscape a Dutch cast. Yucatan is nothing if she isn't picturesque and unique. One cannot help but delight in her individuality and differentness.

A YUCATAN LADY IN NATIVE COSTUME

It is not hard to believe that Yucatan was the seat of the highest form of native civilization when North America was discovered. The descendants of a race so civilized, so cleanly, so artistic and deft will serve the Lord with clean hands and pure hearts, the minute they are shown "the ascent into the hill of the Lord."

The Yucatecos are famous for their hospitality, their generosity and their large families. We were feasted and fêted wherever we went. The poor widow, who earned her living washing those fascinating Yucateco costumes and came to pay the tuition of her daughter who was at the San Angel School, was as gracious and generous with her mite as a wealthy henequen king. The church in Merida, especially, was a joy. Entirely self-supporting, the congregation was taking care of its own affairs most efficiently. Well organized, all living decent, well-ordered lives, everybody seemed to enjoy and practise his religion in Merida.

Yucatan has perhaps been more fortunate even in her revolutions than some districts in Mexico. For two years she has had a governor who does things. Governor Alvarado has been called everything from a "socialistic despot" to a "Utopian dreamer." As his despotism seems to be directed against smallpox, alcoholism and kindred evils and his dreams are coming to pass in the form of schools for Yucatan, why should any one worry, least of all the missionary? Already 100,000 pesos have been expended in waging a campaign against smallpox in

Yucatan, and another 25,000 against a plague of locusts. Rural schools have been created, about 1,200 in two years, with Mexico's best teachers in them. The farm owners are required to give the buildings and the State equips them.

The agrarian system, the curse of Yucatan, as of all Mexico, is being solved by the Utopian governor, who has already parceled out 40 acres apiece to 50,000 family heads. Laws have been made, on paper at least, regulating and protecting working women and children. There is an eight-hour law, compensation for injuries to workmen, and provision made for old age. Children under thirteen cannot be employed. Slavery is prohibited. An agricultural station has been established, and a school of manual arts and trades. The idea seems to be not only to teach the young folks how to work, but to teach them the dignity of work. It may be hard to make a people of Indian blood—and two-thirds of Yucatan's 350,000 are Indians—see that there is much dignity in manual labor. We have read amazement on many Indian faces when the missionary's wife was seen washing windows or dishes or dirty clothes. Those Indian hands, so deft in weaving hammocks and baskets, so skilled in drawn work, lace and embroidery, should readily take to the farm, to cattle and chicken raising, to making bread and butter, when the idea of how to do it penetrates the Indian head. The most popular course in our girls' schools is the domestic science course. The girls think it great fun to cook and learn to keep house, and they feel no loss of dignity in doing these things.

AN EVANGELICAL PASTOR IN YUCATAN—LIBORIO BLANCO AND HIS WIFE, MAGDALENA, OF ULMA.

Yucatan is willing to be helped, has even sent an Educational Secretary to the United States to find and send down to her the right kind of helpers. A man is wanted who is skilled in printing and able to speak Spanish. A woman is wanted who can take charge of domestic arts and sciences. Yucatan has asked for a man who understands tropical agriculture, for several instructors in the educational department, etc. The doors are wide open to all, including the evangelical missionary.

Another great opportunity is the medical one. Many of the little

children suffer from a disease called "palidismo" and are pitiful little creatures, with their pale faces and dull eyes. A native physician has made special study of the disease, which to the casual observer looks like a bad case of anemia. It is due to the heat and improper feeding. According to resigned parents, it is "la voluntad de dios" (the will of God) that their children are taken from them. Some mothers, less resigned, attribute it to too many beans in infancy, and too much coffee. If some consecrated physician would offer for the children's service, the benefit would be tremendous.

UXMAL. THE HEIGHT OF THE PEOPLE AND THE "VOLAN" AFFORD AN INTERESTING COMPARISON WITH THE HEIGHT OF THE RUIN

If the Church will do her share in helping this people, already turned toward knowledge and industry, Yucatan may be not only a beacon of progress to all Mexico, but a center from which the religion of Christ will spread through Central America.

"Now is the time for aggressive work in Mexico. The future is bright with promise; God is calling us to larger endeavor as He is opening up to us larger fields."

"If there ever was a time in the history of the world when a nation stood at the parting of the ways, Mexico stands there to-day. Fifty years from now, all the missionaries believe, Mexico will be either Christian or atheistic, in accordance with what is offered her at this time."

The Sons of Italy in America

BY REV. A. DI DOMENICA, B. D.,
Pastor of the First Italian Baptist Church, Philadelphia, Pa.

THE Italians began to come to America as early as 1492. When all mankind were ignorant of the true shape of the earth, it was an Italian who conceived the idea of its real form. When Columbus, with the help of Spain, discovered the new world, England and France each sent Italian explorers to help them secure a share in the new continent. The former sent John Cabot; the latter John of Verrazzano. The new continent was not only discovered by Italians, but was named by and for an Italian navigator—Amerigo Vespucci. Thus the history of America begins with the work of Italian discoverers.

During the first quarter of the nineteenth century, only a few hundred Italians came to America, and from 1820 to 1880 not quite 70,000 of them followed. During the last four decades, however, Italy has sent more people to America than any other nation in Europe, so that now there are over 3,000,000 of them in this country. They are to be found everywhere, from the Atlantic to the Pacific, and are engaged in various occupations, covering every manual, agricultural, commercial, industrial and professional work.

Among the first Italian immigrants to America there were few who could read and write. They started grocery stores with which were invariably connected saloons, private savings banks and steamship office agencies. With these fourfold business establishments they became the lords of the later immigrants, who were dependent upon them for everything they needed.

Scores of these private banks have gone into bankruptcy and thousands of simple and hard-working people who had deposited their hard-earned savings there lost all. The situation has now been greatly improved, not only by state legislation, but by the painful experience on the part of the sufferers, which has taught them to entrust their money, not to unscrupulous men, but to reliable American banking establishments.

SOCIAL LIFE AMONG ITALIANS

The Italians may be divided into three classes—professional men, tradesmen and laborers. In their economic and social life they are making tremendous strides. Their frugality enables them in a few years to save enough money to buy a home, even if they put a mortgage upon it.

Morally speaking, the Italians are far superior to many nationalities which have come to America. They may drink their wine or beer, but are seldom seen drunk on the streets. Italian women may have many faults, but they love their home life and would make any sacri-

fice for their children. Italian women overlook the faults of their husbands more readily than do the American women. Divorces among those who were married in Italy are almost unknown; but it is not so true of those who are married here.

The girls are usually under the subjection of their parents until they married, giving over all their earnings and received very little for their own use. I know girls who do not even get 25 cents a week for themselves. Their parents, of course, provide for all their necessities. The most extremely "Americanized" girls do not imitate their Italian sisters in this, but keep all their earnings, pay board and are their own bosses!

The young men born in America present one of the most serious problems we have. They seem to have given up all the good traits which their parents imported from Italy, and have retained the bad ones. On top of these they have absorbed the worst customs which American life is apt to generate. The combination of these two evils is not an easy one with which to deal. No social, civic or intellectual organization can remedy it. This is a problem which the churches of Christ must solve. The only good characteristic which these "Americanized" boys have is that, as a rule, they do not frequent saloons.

RELIGIOUS LIFE OF AMERICAN ITALIANS

The professional men and tradesmen are Catholics in name only. They neither attend church nor believe in the priests. The laboring class is composed mostly of illiterates. Even among them the percentage of those who attend church is very small. It is generally admitted that not quite 10 per cent of the Italians in America support the Roman Catholic Church by their presence in her services. Recently when I spoke of the attitude of the Italians in going to church only on three occasions of their life: at their christening, marriage and burial, a member of the church said to me: "I do not agree with you; the Italians go to church only once in their life—when they get married, for when they are christened and buried they are taken there!"

For centuries the Italians have been oppressed by the papal system which has retarded the development of their economic, political, social and educational life. The long struggle for Italian unity, combatted by the papacy, is no more a hidden thing among the Italians of today. The impiety of the clergy in Italy and the practice of the Church in selling religious privileges and favors have led the Italians to believe that it is merely a "business establishment." Therefore they discard it.

The few Italians who attend church never pray to God, but to the Virgin and to their various patron saints. They do not enjoy their religion and whatever they do is more of a burden than a voluntary and joyful performance. A woman who was converted not long ago said: "During the time of my Catholic life I had thirteen children

who were born in sorrow; but since I gave my heart to Jesus I had another one which was born in the joy of the Lord."

Before the Italians are swept into infidelity and atheism the Protestant forces in America ought to come together and study all the ways and means to do a real aggressive work among them. If this work had been done twenty years ago, we would today have a different story to tell about the Italians. The work *must* be done, not only for the salvation of the Italians, but for the salvation of America as well.

Much is being said against the hyphenated Americans, and some have gone so far as to say that Americanism must be forced upon our immigrants. They must accept it or be compelled to leave America! Alienism is not an old suit from which the hyphenated must be divested; neither is Americanism a mantle with which he can be invested. True Americanism is an ideal which must be born in the soul of the individual and must develop gradually in proportion as he comprehends for what it stands. If a foreigner has not reached the stage in which he considers it a privilege rather than an advantage to become a citizen of our beloved country, he would much better remain forever an *alien* than to be clothed with a mantle which he does not deserve, because he does not appreciate it. True Americanism is imperiled by those who become *Americanized* only in politics and not in ideals. It is easy to get naturalization papers; but it is very hard to understand and live up to the ideals and aspirations of an undeluded Americanism. If we desire to bring the Italians into the realm of true Americanism we must give them the Gospel. Nothing else can do the work.

Great mistakes have been made in the past by carrying on the work for Italians in unsuitable places previously used as dance halls, stores or even saloons. These places can never satisfy the artistic temperament of the Italians, neither do they inspire them toward God. When the work is carried on in an American church, in most cases the room offered to the Italians is the least attractive in the building, a fact not in accord with the altruistic spirit of the American people. Before a work is started provision ought to be made to have the Mission in the midst of the Italian population, even if a lot was to be bought and only the basement dug and built for the work. If we did this the Italians would more readily come in and would realize that we mean business.

MISSIONARY FORCES AT WORK

No missionary society can be too careful in the selection of missionary pastors. Many blunders have been made in the past in engaging inefficient workers. While a great change for the better has been effected during this last decade through the different schools which are training Italian young men for the ministry, yet there is still room for improvement.

The Italian priest can never become a leader of the people in America, since they have drifted away from the church which they call the "Holy Shop."

The Italian Protestant pastor is a leader of the people whom he gathers around him. They see that what he does is for their social, moral and spiritual welfare, not prompted by selfish ends. He often exercises an influence even outside of his flock, but the area of his leadership is restricted. To enlarge and extend his leadership and usefulness among the Italian masses requires greater efforts and intensified work.

FORCES AGAINST PROTESTANT INFLUENCE

Saloons are generally owned by "prominent" Italian politicians, who are shrewd enough to know that it is Protestantism in America which wages war against the saloons, and, therefore, Protestants are to be fought everywhere. Often the saloon keepers use their influence to persuade the peasants to hold fast to the customs and traditions of their ancestors. They become promoters and organizers of celebrations of the patron saints and madonnas which the various townsfolk worshipped in their native villages. Frequently there is a rivalry among the different townsfolk as to which of them celebrate their respective saint in the more pompous way! The saloon keepers, as a rule, never go to church, but they try to keep the Italians in superstition, and to get all the money they can from them.

The Italian priests do all they can to prevent the Italians from coming into contact with Protestants. They say little against atheism, socialism and anarchy, but concentrate their efforts against "the pernicious doctrine of Protestantism." Through private conversations, public preaching and the press, the priests endeavor to make the Italians believe that Protestantism is giving money to all the people who join its churches, and that they also give them clothing, flour, coal, wood, groceries and other things. Knowing the tender spot the Italians have in their heart for Mary, the priests say that Protestants do not believe in her virginity! The Italians hate to be considered traitors to their old religion, in spite of the fact that they do not believe in it any more!

Before the Italians come to America they make their plans to join their townsfolk wherever they may have settled here. When they come, they renew their old associations and friendships, which very often lead them to organize Benefit Mutual Aid Societies.

When one begins to attend a "Protestant Mission" the news is immediately spread among his townsfolk, who comment upon this *shameful* act, saying that he has done such a disgraceful thing to receive some material benefit from the Protestants. Their utterances only repeat what the priests say. The victim of this kind of persecution is ridiculed and boycotted and becomes the scorn of those who

know him. The Italian without Christ is not free; he is the slave of many social, moral and prejudicial forces. Only those who have the moral courage to overcome this difficulty accept the Gospel. Thousands of them are lost to Protestantism through lack of courage to endure persecution.

While there are exceptions to the rule, the Italian press in America generally encourages the Italians to stand fast to the traditions of their fathers' religion. In almost all cases the editors and co-editors, personally, are rationalists, atheists, free-thinkers and the like; but they say they are Catholics.

A Catholic Italian paper, writing on the Italian Protestants, said: "If you should ask the reason for their becoming Protestants, you will hear of two: A licentious way of living, second, their financial interest. Everybody knows the morals of Protestants, particularly of the Italian Protestants. For them there is an eleventh Commandment which says: Do anything, but try to escape judgment. For them the Lutheran formula: 'Crede firmetur, pecca fortifer' (sic.!) is not a dead letter."

No other nationality in America gambles more than the Italians. On the whole they do not gamble for large sums of money, but for small items, such as cigars, bottles of wine or beer, and similar things. They would play cards day and night. Sunday, of course, is the most convenient day for this pastime. They neglect many home duties through this habit. Gambling is the greatest curse of the Italian people.

As long as the Italians do not become Protestants, no matter what kind of life they may live, they are unmolested by the priests, who are satisfied if they christen their children, perform their marriages and officiate at their funerals. The Italians, on their part, find that such an easy life is worth living! Even among the best Catholics the real spiritual life as we understand the term is utterly unknown. The life which most of them live is by no means in harmony with Christ's teaching. This state of affairs has been created by reliance on the observance of the ritualistic practices of the Church. Spirituality has been lost among the debris of ritualism.

FORCES WORKING TOWARD PROTESTANTISM

In spite of the fact that the Italians in America may still feel the burden of their townsfolk's prejudices, gossip and persecution, they do not depend upon them for their daily bread, and hence they are free from a forced submission. It does not take the Italians long to learn and feel that America is a synonym for liberty. If it had not been for this spirit of freedom in America there would not be one Protestant mission among them. Once a common woman told me: "I am glad I am in America. Here I can dress as well as the nobles of my native town. In America I am free within and without. Blessed be the memory of Columbus, who discovered America!"

The Italians are liberty loving people. Their long history shows clearly how much they have struggled and suffered to attain the political freedom which they are now enjoying in Italy. What they need here and there is a moral liberty which they will receive if they accept the Gospel. "If the Son shall make you free, ye shall be free indeed."

The Bible is a potent factor by which Italians are drawn toward Protestantism. As Romanists they have never been urged by their church to read the Bible.

A few years ago a society was organized in Italy among some pious Catholics for the propagation of the Bible. Its name was "The Pious Society of St. Jerome," and it published 300,000 copies of the Gospels in popular editions; but when the Roman Curia saw that the people were so eager to read the little book, she became quite alarmed; and through some mysterious hand stopped its circulation. Prof. Giovanni Luzzi in his book "The Struggle for Christian Truth in Italy" says: "The Society of St. Jerome has not been dissolved by any express official act, but it has, nevertheless, been dissolved. The Curia has not killed the Society directly, but has so managed that it should expire gradually, slowly, and of itself. The noble members of the "Pious Society" have dreamed a beautiful dream, and nothing more; they have learned by painful experience that the Curia fears a reawakening of the people's conscience, and therefore does not desire the free circulation of the Gospel of Christ."

When we first introduce the Bible into an Italian family, they fear to take it, as the priests are continually saying that it is "a prohibited book." But a few words of encouragement on our part will induce them to take and read it. When they see that "there is nothing bad in it," they continue to read the book and gradually they see that the Church of Rome does not teach and practice what the Bible says. The Bible opens their eyes and becomes for them "a lamp unto their feet and a light unto their path."

When an Italian begins to read the Bible and "tastes" the goodness of the Lord, he becomes a tireless missionary among his people. Often a converted layman does more missionary work than the missionary himself. He works among his countrymen and during his lunch hour he has the chance to work for the Master. A young man in New Haven, Conn., worked for a firm which employs hundreds of Italians. During his fifteen years' stay with that company he distributed thousands of religious tracts and New Testaments which he bought with his own money. Not one day passed by that at noon he did not gather a group of men to whom he spoke the gospel truth. When the weather permitted, he would go out to a park near the factory and hold open-air services. Through this young man many souls have been brought to Jesus Christ and others have a changed attitude toward Protestantism. Often one can even see the illiterate carrying a New Testament in their pocket. When they find opposi-

tion on the part of their friends, they take the New Testament which has been previously marked on some important points by one who can read, and says: "Here is the book . . . read it yourself. I am sorry that I cannot read it, but I know and believe that it contains God's word." This lay evangelistic work is bound to bring forth fruit.

All Protestant Churches and Missions have a number of volunteer American workers whose cooperation in the work is of an immense value. Wherever the Americans are deeply interested in the work and in the people, the result is most encouraging. Sympathy is a great and powerful attraction, and sympathetic Americans will attract the Italians to Jesus Christ. In thirty-five years of labor the Presbyterians, Baptists, Methodists, Congregationalists, Episcopalians, Lutherans and other minor bodies today have over 300 churches and missions among the Italians.

Through the power of the Gospel a great change takes place in the life of these Italians and some of their conversions are stupendous.

A young Italian in Waterbury, Conn., was employed as a laborer in a suburb of that city at $9 a week. He sent $8 of this to his parents in Italy and lived on one dollar a week! As the work was about to be completed he and another young man were discharged. They were so angry at the "boss" that they decided to take vengeance. On the same day, Saturday, they bought a revolver and made plans to hide in a certain place and kill him on the following Monday as he was going to work! On Sunday morning the two young men were passing the First Baptist Church, where an Italian service was being held. A member of the mission was standing at the door and invited them to go in. At first they hesitated, but finally they yielded. The preaching of the Gospel impressed them both profoundly, but especially the one who was to commit the crime. At the end of the service two people were immersed. This ceremony made such an impression upon him that as soon as the missionary came out of the baptistry he went directly to him and said: "Sir, I want to be baptized right now." The missionary replied that it was impossible, since he had attended the church just once. Then the young man, pulling the revolver from his pocket, related the story of his plans; but, he added: "The preaching of the Gospel this morning and the baptism I have witnessed have changed my whole plans." He was coverted to Jesus Christ, and today he is one of the leading members in our Italian church there. It was the power of the Gospel which saved those two young men from earthly ruin and eternal punishment, and, at the same time, saved the life of their former employer.

Paul, writing to the Italians of old, said: "For, as much as in me is, I am ready to preach the Gospel to you also that are in Rome." If he was ready to preach, the Italians must have been ready to listen. The Italians in America are ready for the Gospel. Are we ready to give it to them?

A PORTION OF THE GENERAL WOMEN'S BIBLE CLASS, CHAI-RYENG, KOREA

The Women of Chosen

BY WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., ITHACA, NEW YORK
Author of "Korea, the Hermit Nation"; "The Mikado's Empire," etc., etc.

THE daughters of Chosen number six or seven millions. The "Land of Morning Splendor" was set between two empires: one, vast and continental, with ancient traditions and a great literature and highly esteemed; the other, insular, contracted in area and despised. From China, revered as a perennial fountain of civilization and culture, Korea received richly. To Japan, as to a pupil nation, during many centuries she gave freely. Korea, for centuries shut up in her peninsula from the far Western world, was the pathway by which Japan was enriched from "the Treasure Lands" of China and India.

A great system of ethics and philosophy was the gift of China, and was best suited for the superior and the learned. Another system of religion, originating in India, was eagerly welcomed by the common people. In a word, Confucius and Buddha have been Korea's teachers and the purveyors of her culture. At the same time the dwellers on the peninsula have suffered many times from both neighbors by military invasions carrying with them the desolations of war.

The Koreans are a mixed race, blending the Aryan and Tartar strains. The combined forces of race, creeds, climate, food and natural environment have all been ingredients in the spiritual chemistry which makes Korean humanity different, and often winsomely so, from that of the Chinese or the Japanese.

What message did Confucianism, Buddhism and Christianity, both Roman and Reformed, each in its time, bring to womankind in the "Land of the Tranquil Dawn?"

The primitive Korean woman stands in the forefront of history a true "help meet" for man and less in subordination and seclusion than in the later days called civilized, when Confucianism had distinctly lowered her status. Though Chinese ethics and ritual control custom, yet Buddhism, introduced into Korea in the fourth century, has mothered what influences the masses in folk-lore, art, and popular literature. The India faith also brought a distinctive message to Korean womanhood, making her lot pleasanter and opening its gates to fellowship between the sexes. Nuns in the Buddhist monasteries, as well as monks, were numbered by the thousands. In 1392, after a thousand years of prosperity, when Buddhism had grown corrupt through great wealth and power, a palace revolution displaced the India faith as the established religion, and hundreds of religious houses were destroyed. Today, forests flourish and desolate loneliness reigns where there were once activity and a large population.

VACCINATION DAY AT THE WO MAN'S HOSPITAL—PYENG YANG

The new dynasty acknowledged only Confucianism, and this was made the official cult. Buddhist priests were forbidden to enter any walled city and only the monasteries in remote or mountainous districts were spared. Some compromise seems to have been made, for the monks were organized into a sort of clerical militia, garrisoning the strongholds for national defense.

It was during the Buddhist era of a thousand years that colossal images called *miryek* (stonemen) were chiseled out of solid rock. Nearly a hundred are still extant, standing single or in pairs to represent the male and female influences in the cosmos. Today they may be found in the forests, amid the growths of trees that have sprung up where towns or monasteries once stood. One can also trace the story of the rise, progress and evanescence of settlements of the "cell brothers" and "cell sisters" in the language itself.

With the enforcement of Confucianism, the status of the Korean women was distinctly lowered. Not long ago the little daughter of an American missionary was roughly twitted by some Korean boys, with the disgrace of being a girl. She ran with quivering lip and in tears to ask her father if it were true that he was sorry that she was a girl. It was his Christian viewpoint that enabled him to comfort her by the assurance that he would not part with his darling for all the boys in creation. "In Christ Jesus, there is neither male nor female." With as genuine surprise as the Galatian gentlemen of the first century heard this word from the Apostle Paul, has the Korean received this message from the missionary. Even more, he has pondered and profited by it for his own blessing and that of his native land! There is abundant evidence that

the Korean male has taken this text to heart. Many husbands have been "won by the conversion of the wives."

When Papal Christianity entered the Forbidden Land" over a century ago, its teaching was distinctly cheering and uplifting to Korean women. Dallet, in his History of the Church in Korea, relates several incidents showing woman's higher estate under the gospel message, however obscured this might be by the excessive employment of symbols and the emphasis on the Church, rather than on the Eternal Word.

It was not until the country, opened by treaty in 1884, was touched by influences flowing from an open Bible, that the great uplift of Korean womanhood began. With its old name of Chosen restored in 1911, a new forward movement was inaugurated.

The gospel message to Korea was a large one, as must needs be when borne by woman herself. When the Lord, in his Providence, gave the Word, great was the number of prophetesses to proclaim it and healers to make it instantly visible. The Christian women in Amer-

BLIND GRADUATE EMPLOYED AS MASSEUSE IN WOMAN'S HOSPITAL—SEOUL

ica resolved that, so far as they could receive it, the daughters of Chosen should have what America possessed.

In the annals of modern Christian missions, the story of Korea is unique. Into this land, Christian women entered at an earlier period of missionary endeavor and in numbers to which there is no parallel elsewhere. The land was opened to the Gospel at a time when the gifts and energies of Christian women at home were highly developed and organized. Canada and Australia quickly sent their accomplished daughters as yoke-fellows with the pioneers from America, and all bestowed their talents in generous consecration.

The response from the heart of Korean womanhood was equally prompt. Whatever hindrances lay in heathen conservatism or pagan superstition, the daughters of the land recognized the Master and obeyed His call. The first school for girls, which was begun in Seoul, by Mrs. H. B. Scranton, in 1885, as the Ewa Hak Tank, has now scores of pupils, hundreds of alumnae and a noble faculty of teachers.

In 1917, after thirty-two years of female education, we find Christian schools for girls and for the instruction of Bible women at most of the larger mission stations. The female membership of the churches exceeds, in larger proportion at the same stage of development, the church of Japan. This means much in the spiritual control and destiny of the rising generation. The classes for Bible study, not only among the young, but those composed of older women is a phenomenal feature in Korea. There are also schools for young married women and widows.

After these means were set in motion for making happy homes and for training women in Christian character, hospitals and medical schools were founded for training female nurses and physicians. Here the Korean woman responded nobly to her opportunity. Esther Pak, M.D., who was the first daughter of Chosen educated in America, has had a hopeful following. In 1898, schools for the blind and later one for the deaf were established. Conferences of the workers for those deprived of sight and hearing have been held, thus giving national scope.

All of the dispensaries and hospitals, asylums for lepers, and homes for the needy of all sorts, have gospel services in conjunction with the labors of the healers. Despite the noble and abundant work done and provision made, the call for more help and larger facilities is vast and imperative. The growth of the Korean woman, from dense ignorance into intelligent church membership and spiritual Christianity, reminds one of apostolic days.

About thirty Christian day schools for girls are now in operation, some of them for ten years or more. The "Ewa Hak Tang" School of Seoul is now in its thirty-first year. Over a dozen Bible schools for women and about twenty-five hospitals are in active operation under direct Christian influences. The feeling of all the healers of bodies is well expressed in the words of Dr. A. G. Fletcher that "Medical work without religious instruction is a giant shorn of its strength." The hospital, so largely

served by Christian women, is a potent aid in the evangelization of Korea.

In her response to opportunity, in heeding the call of her Saviour, in sacrifice for His cause, and in upholding the Church, the Korean Christian woman is second to none on any other gospel field. Those familiar even with conditions thirty-two years ago, see today a transformation almost as great as Ezekiel witnessed when, in the place of a valley of dry bones, stood an army of animated bodies and living souls.

Within thousands of households an equally great change has been wrought, but greatest of all is that within the soul of the Korean woman. In faithfulness and devotion, and with a personality in constant increment for good influences, she has fully equalled her father, brother, son and husband. In renouncing selfishness, worldliness, idolatry and sin she has made a full surrender to her Saviour. In seeking her life in God, she becomes a new creature for both joy and service. In the many phases of Christian work specified by Jesus himself as judgment-day tests and measured by "inasmuch," the Korean woman has walked step by step with the redeemed Korean man. Her fluency in prayer and exhortation and depth of spiritual experience excite the wonder of even those familiar with female humanity in Korea. One notable fact in family life is seen in the naming of girls. Instead of the former terms of contempt are those of honor and affection.

No one can fail to glorify God that so much has been accomplished in so brief a period. Without the help of the Korean woman, such results as are witnessed today seem incredible or non-existent. All honor and credit to those in high Government authority for what has been done; but Christians, moved by the spirit of Jesus, were the founders. Fruit is easy after the seed has been brought, planted and cultivated. Christianity in Chosen today fulfills the test given by the Founder himself to the disciples of John. (Luke 7:22.)

Our faith and conviction, after nearly fifty years of prayer for this peninsular people, is, that though politically crushed, their sovereignty and independence gone, her people will yet become a mighty spiritual force not only in the empire of Japan but in the world. Not least in both leavening and the propulsive power of godliness will be the Christian woman of Korea. In the spiritual world as in nature, it is often that the richest fragrance exhales from what has been bruised. In Korea's loss, her people may, under God, find their richest gain.

"DOING THE DOCTRINE"

In Korea people use some unique phrases. When a Korean decides to become a Christian he tells his friends that he has made up his mind to "do the doctrine." This is like the Chinese convert who made this quaint confession of faith: "I am now reading the Bible, and behaving it." The Bible is first and foremost a book to read, but in China and in Korea they understand that it is also a book to obey.

The War's Lessons in Giving

BY JAMES M. SPEERS, NEW YORK

Chairman of the Laymen's Missionary Movement and President of James McCutcheon and Company

HOW can we maintain, develop, and direct the new measure of beneficence which has come to the front in the war? In seeking an answer to this question let us get before our minds clearly the outstanding causes of this increased measure of giving. Were they not:

First: great, concrete, commanding, soul-stirring, and soul-gripping needs, unitedly and ably presented, which appealed to everybody no matter to what division of the church he belonged. They were such appeals as those

To save the starving people of Belgium, Serbia and Poland.

To relieve the unspeakable suffering of the people of Armenia and Syria.

To provide the Red Cross Society with funds to promote its great work of mercy on behalf of suffering humanity everywhere.

To make it possible for the Y. M. C. A. to comfort and befriend our boys in the camps and on the battle-field, and to bring to them moral, religious and spiritual support and stimulus.

Second: The broadest and fullest kind and measure of cooperation by all classes of people everywhere, without regard to religious or even racial differences.

Third: The most complete and painstaking organization.

Broadly, these were the causes—others have had their influence. Men were appealed to by the heroism of the men and women of Belgium and Armenia; by the sacrifices these people were ready to make for a principle. By the side of this heroism and these sacrifices money seemed a cheap thing.

Then there was the appeal which comes from a broader realization than ever before of the brotherhood of man, of our interdependence upon one another, of the interdependence of one nation upon another, and our consequent obligation to help one another.

Selfishness, too, played its part. Men gave because of some personal interest. Their boy or their friends might be helped, or there was the broader, personal interest in seeing that our army had the fullest measure of physical comfort and spiritual care possible.

The crowd spirit, too, had its influence. It became popular to help in these causes. A man did not like to be seen without a Red Cross button. In a measure men could not resist the enthusiasm; they were swept into it. There were over three million subscribers to the

Y. M. C. A. Fund. The Red Cross secured some fifteen million members.

Now, in order to maintain, develop, and direct this new spirit and measure of giving and to turn it into missionary channels, we must make adequate use of the similar means—the same character of appeals, methods, and influences.

First of all we must present an appeal, concrete, vivid, commanding, soul-gripping, the need of a thousand millions of people of the world for the Gospel of Christ. Surely there is no other subject which furnishes so much material to make a gripping appeal of real human interest as the physical, industrial, educational, and spiritual needs of this heathen world.

These needs must be presented in a way to give people an adequate conception of the bigness of the task we are confronting. The Red Cross asked for one hundred millions and they got much more than that sum. The Y. M. C. A. asked for thirty-five millions and people gave fifty-five millions. Has the church talked so much and so long about what five cents a week or ten cents a week will do that people have come to think of the work of missions as a five cent and ten cent job. Perhaps we have cheapened the undertaking in the eyes of the people by failing to make sufficiently large demands for its support.

I remember years ago asking a young man, who had never given more than five dollars in his life to anything, for a hundred dollars for a certain cause. It nearly took his breath away but he gave the one hundred dollars, and he got a larger idea of giving, as well as of the cause, than he ever had before. Men are ready to respond in a large way if the cause demands it.

Then we need a hundred men and women to make the appeal for every one we now have. And we must have men and women who know how to present an appeal. We had in our church some time ago a missionary, who had rendered heroic service and who had passed through thrilling experiences, but he had no more ability than a ten-year-old boy to tell about it. A lady leaving the church asked: "Who was that man, anyhow? He appeared and talked just like an undertaker." Do not send such people to make appeals. That is not their work.

I would bring home from the field for short periods frequently men and women who can tell in a way that grips the story of the needs of the field, and I would send out to the field from time to time numbers of men and women for the special purpose of getting first hand knowledge of conditions so that they might come home and tell the church about them. The need must be presented vividly, concretely, and in a way that grips.

Then there must be a far larger measure of cooperation among the denominations than ever before, if we expect people to give liberally. We will get all the money we need for foreign missions

When a united church presents its united appeal for foreign missions;
When it presents missions as its chief mission in the world and the one great outstanding reason for its existence;
When it presents the work of evangelizing the world as the work of the whole church;
When it presents this as a big enough task to tax its whole united energies.

Cooperation is in the air. The war and conditions resulting from the war are bringing it about in strange ways and places. Over in Greenwich, Connecticut, there are four churches, a large and influential Episcopal Church, an equally strong Congregational Church, and smaller Presbyterian and Methodist Churches. Within the last few weeks the two larger churches found themselves without coal, the Presbyterian and Methodist churches having plenty of coal. On conference the four churches decided to unite their services in one church, using the Episcopal and Congregational churches alternately, these having the larger auditoriums, the Presbyterian and Methodist contributing their coal. The ministers of the four churches preach alternately and all four ministers take part in each service. In addition to this the colored churches of the town are given the use of the larger churches in which to hold their services in the afternoon. This is cooperation by way of the coal bin, but it may and undoubtedly will lead to larger things.

I am interested in foreign missions, but I have not a cent's worth of interest in making Presbyterians or Baptists, or Congregationalists, or Methodists, or Episcopalians of the heathen peoples. What I am concerned about is that they shall become followers of Christ. These are days in which men are very little concerned about denominational differences. Last Sunday at Camp Dix nine hundred men, including representatives from practically all of the Protestant denominations, gathered for a Communion Service in one of the Y. M. C. A. buildings. Sixteen commissioned army officers passed the elements. The nearer men get to the trenches these days the less interest they take in things that are divisive in religion, and when they come back they will not have much patience with some of our hair-splitting denominational differences. Let the church prepare for this, at least to the extent of getting together on our common task of world evangelization. That men will respond to a united appeal, we have recently had an abundance of convincing evidence.

Third: We must organize our forces for a united effort. Every town, city and state in the country was organized for Red Cross and Y. M. C. A. work and every town and community was assigned its quota of the whole budget. There is no reason why this should not be done for the greater work of evangelizing a world. We can readily plan for and estimate the total cost of such an undertaking. Having done this, why should we not assign to every town and city in

the country its portion of that budget and have the Christian men and women of each community without regard to their denominational affiliations undertake to raise their quota? The money thus raised could be apportioned to each organization cooperating in accordance with the number of workers on the field. Other details could easily be worked out.

Such a plan will command the interest and support of men who have money to give.

Get your vision of the need before the people.

Make it big enough and commanding enough.

Make the appeal unitedly.

Present the evangelization of the world as the work of the whole church.

Organize your forces.

Then the church will secure not only the money but the men needed to accomplish the task.

TITHERS VS. OTHER GIVERS.

A church in Charlotte, N. C., has made a study of the returns from its duplex envelopes, with the following striking results:

The non-tithers number 160.	The tithers number 90.
Seventy families of the 160 non-tithers own their homes.	Only nineteen families of the 90 tithers own their homes. Therefore, 71 tithers do not own their homes.
For congregational expenses 210 members paid $1,394.01, or $6.50 per capita.	For congregational expenses the 90 tithers paid $2,639.36, or $29.33 per capita.
Where the members paid $1.00 each on an average.	The tithers paid on an average $4.50 each.
Whereas 210 members gave $371.51 to missions—or $1.77 per capita.	The 90 tithers gave $386.52 to missions, or $4.29 per capita.
For the building fund 210 members gave $991.72, or $4.72 per capita.	For the building fund the 90 tithers gave $956.30, or $10.63 per capita.
For all purposes, 210 members contributed $2,757.24, or $13.13 per member.	For all purposes the 90 tithers gave $3,982.18, or $44.25 per capita.

This shows that while the tithers were not more comfortable in circumstances than the non-tithers they give on an average 3.37 times as much for all church purposes, 4.5 as much for congregational expenses, 2.25 as much for the building fund and 2.5 as much for missions.

AT AN AMERICAN ARMY Y. M. C. A. CANTEEN IN PARIS
(MRS. THEODORE ROOSEVELT, JR., AT THE EXTREME RIGHT)

The American Soldiers in France

By G. Sherwood Eddy, New York

Association General Secretary of the International Young Men's Christian Association

Author of "With Our Soldiers in France"

Dr. Eddy has spent much time in the last three years among the American and British soldiers in France and England. These extracts from his recent book give an unusually vivid picture of the conditions and needs of the work. The book is one of the most impressive war books that has appeared.—Editor.

WE recently visited many of the five hundred centers of the Young Men's Christian Association in the British and American armies. To give you an idea of the work, let me describe what we are doing in a great base camp from which I have just come.

In the center of the camps the Y. M. C. A. has erected thirty great huts, each building to accommodate two thousand men a day. Every night this winter 15,000 men will be crowding the meetings, lectures and concerts; and twice each week 12,000 men will be gathered in religious meetings. The great red triangle on the door symbolizes the three-fold work which is being carried on in each hut, and 60,000 men a day are being ministered to

in body, mind and spirit. To grapple with this task, 100 picked men are serving as trained workers and 67 ladies are rendering heroic service at their own expense. Twenty ministers have given up their churches for the period of the war to serve in these huts. Here are some of the finest minds of England, serving at the counters, lecturing at night, coming in close personal contact with the men. Among the men who have been working here are Professor Burkett, the New Testament scholar; Professor Bateson, the great biologist; Professor Holland Rose, the historian, and Professor Oman, all of Cambridge; Rev. E. A. Burroughs and others, of Oxford; Principals Cairns and Fraser of Scotland; a distinguished group of missionaries, including Butcher of New Guinea, Dennis of Madagascar, Dr. Farquhar and Dr. Datta of India, while Lord Wm. Cecil has been lecturing on China.

AT A CONVALESCENT CAMP

Let us step into a typical hut to get an idea of the work. Here is the Young Men's Christian Association of a convalescent camp. We are in the midst of a city of white tents, accommodating 4,000 patients who are recovering from their wounds before returning to the front. The camp is fed from twelve surrounding hospitals, each accommodating from 1,000 to 4,000 patients. I see the awful price in human suffering and life that the war is costing.

The first tent outside the Young Men's Christian Association is filled with a few of the thousands of men who are suffering from the new German gas. It is odorless and invisible and the men do not know for several hours that they have been gassed, not until the terrible symptoms suddenly break out upon them. This first boy can only whisper, for his lungs are badly burned. The next boy is blinded and asks us to write a letter to his mother, but not to mention his eyes. The next two cots are empty. Both the boys died in the night of pneumonia caused by the gas. Down the long rows beyond are men burned in their eyes or lungs, and some of them from head to foot, with this deadly gas, which has scorched its way right through the clothing, and in some cases burned off the skin.

Here in the center of the camp stands the great Young Men's Christian Association hut, 60 by 120 feet, which is furnishing the model for our new American buildings at the front. As we enter the great social hall, there are hundreds of men seated at the tables or lined up in long queues filing by the counters to get their hot coffee or tea and refreshments. Next is the large lecture hall which will hold 500 men, or can be thrown open so that the whole hut will accommodate an audience of 1,200 men. There is a lounge and quiet room for prayer and Bible classes. Outside the hut is a large platform, where scores of the patients are playing games in the open air, and beyond is the cricket and football field where the hardier men are winning back their strength.

For three nights we have been conducting meetings in this hut. Five hundred men assembled the first night, as we spoke on "The Greatest Battle of the War, or The Fight for Character." The same number gathered on the second night, on the subject, "The Real Issues of the War," and six hundred men gathered on the third night, as we spoke on "Over the Top and After, or Death and What Lies Beyond." More than three hundred men signed decision cards and remained to the after-meetings. On two nights, second after-meetings were held, where men from Australia, South Africa, Canada and the States, and the British Isles, spoke of the sins of their past lives and of Christ's power to save, even in the midst of the temptations of a great base camp.

TEMPTATIONS IN A FRENCH VILLAGE

Here in this typical French farming village of a thousand people, a thousand American soldier boys are quartered. These are the men of the First Division, scattered along behind the

AMERICAN SOLDIERS BILLETED IN A FRENCH VILLAGE

French lines, being licked into shape as rapidly as possible to take their places in the trenches for the relief of the hard-pressed French lines.

The first impression we receive is the enormous moral danger to which these men are exposed in this far-away foreign land. Some of these men tell us that they have just been paid from two to four months' salary in cash. Here are men with several hundred francs in their hands, buried in a French village with absolutely no attraction or amusement save drink and immorality. Here in this little village the only prosperous trade in evidence is that in wines and liquors. Our boys are unaccustomed to the simple and moderate drinking of the French peasants, and are plunged into these drinking places with their pockets full of money.

Will the friends of our American boys away here in France try to realize just the situation that confronts them? Imagine a thousand healthy, happy, reckless, irrepressible American youths placed down in a French village, without a single place of amusement, unless it is a drinking hall; and no social life, save the French girls in the doorways and on the street corners. Think of these men shut up here through the long winter, with nothing to do in the evenings but to drink French wines and to follow their natural impulses.

Here on the village green stands a big tent, with the sign "The American Y. M. C. A." across the red triangle that is already over five hundred centers in France, and which symbolizes the ministry to the whole man—body, mind and spirit. Inside the tent, as the evening falls, scores of boys are sitting at the tables, writing their letters home on the letterheads provided for them. This is the only social meeting place in the entire village outside of the wine shops. Here are men gathered about playing checkers, dominoes and other games. Another group stands around the folding billiard tables. A hundred men have taken out books from the circulating library, while others are scanning the home papers and the latest news from the front. Our secretaries have been on the ground for a week, working from five o'clock in the morning until

midnight. They have unpacked their goods and are doing a driving trade over the counter and meeting the soldier's needs, to the value of some $200 a day.

Outside, a baseball game is exciting the rivalry of two companies; while just at the door of the tent a ring is formed and the men are cheering pair after pair as they put on the boxing gloves and with good humor are learning to take some rather heavy slugging.

A TYPICAL DAY

What is the life that our boys are living here at the front? Let us go through one typical day with the battalion quartered in this village. At five o'clock in the morning the first bugle sounds. The boys are quickly on their feet, dressing, washing, getting ready for the day's drill. By six-forty the men have reached the drill ground and are ready to begin the eight or nine hours of hard drill and exercise that is before them. Half of each day is spent with the French troops, and the other half in training by themselves.

After a hard morning's drill the men take their mid-day meal and throw themselves down for a few minutes' rest. After the noon rest the Colonel assembled three battalions and put them through the first regimental review since landing in France. In the early afternoon he asked us if we would address the troops. Some two thousand men were marched in close formation around the large military wagon, on which we were to stand. The mules were unhitched and the men seated on the grass, while the band played several pieces. A great hunger of heart would possess any man with half a soul if he could look into the faces of these boys, beset on the one hand by the temptations of a French village and facing a terrible winter in the trenches, against the German guns and poison gas. Here, with no church save the great dome of God's blue heaven above us, seated

THE INTERIOR OF A "FOYER DU SOLDAT," OR Y. M. C. A. HUT, FOR THE FRENCH ARMY

on the green grass, under the warm summer sun, we have the priceless privilege of trying to lay the foundations for the life of these men here in the danger of wartime.

We were encouraged by the splendid support of the officers and the warm-hearted and eager response of the men. The General in command attended one meeting and pledged us his support for our whole program for the men. Three Colonels presided at three successive meetings, and gave the work their strong moral support. In no other army in Europe have the officers taken such a keen interest in the moral welfare of the troops, combined with such constant and efficient co-operation with every effort to surround the men with the best moral influences.

After nine hours of hard drill, the men swung cheerfully down the hillside into the village street. Now they have lined up and with fierce appetites are waiting for the evening meal. Here on the table are huge piles of good home-made bread. It is almost the first white bread we have had after three months of brown bread in England and France. Here are heaping plates of delicious pork and beans, tinned salmon, plenty of fried potatoes and piping hot coffee. This was followed by a delicious pudding, better than the men would have had in their own homes. Well-fed, well-clothed, well-equipped, sleeping under Uncle Sam's warm blankets, on comfortable Gold Medal cots, our boys are well cared for.

At the close of the day the Colonel commanding the First and Second battalions of the infantry regiment, called the men together in the open square of the village, and after a band concert, invited us to address the troops on the moral issues of the war.

THE CAMP OF THE PRODIGALS

One of the saddest places to visit in France is the "Camp of the Prodigals." The men before us are not the wounded who have fallen on the field of honor, but the sick, and, quite frankly, they all have venereal disease. The war has dragged this moral menace into the light of day. The eight hundred gathered here are a small part of some thousands of similar cases in France. The London *Daily Mail* of April 25th, 1917, referring to the report of the military to the House of Commons, stated that there had been some two hundred thousand cases of venereal disease in the British army in France alone. This does not include England or the men on the other fronts. More ominous still is the fact that in every place yet investigated the majority of the men were confessedly living in immorality amid the temptations of the base camps in France. As one Commanding Medical Officer said: "There is enough venereal disease in these military camps now to curse Europe for three generations to come." One young major said: "Every day I am losing my boys. I've lost more men through these forces of immorality than through the enemy's shot and shell."

It is a wonderful sight to see such men transformed by this inwrought moral miracle, by the touch of the living God. Here in the very center of this camp of needy men stands the Y. M. C. A., endeavoring to meet their every need, and even here the red triangle shines with the hope of a new manhood for body, mind and spirit. Every day at the hour of opening there is a scurry of feet as the men rush in to the one center in the whole camp where they can congregate and where every need is supplied. The Colonel in command takes particular pride in the Y. M. C. A. for his men and states that crime among them has been reduced 90 per cent since it started.

THE WORK OF PREVENTION

But even greater than the privilege which the Association has in ministering to the fallen, is its work of prevention in the other camps. Just up the road is a swearing old major in command of a unit which has always had the worst record for immorality and disease of any camp on the plain.

He finally came in and demanded a Y. M. C. A. hut for his men. A few weeks later he came in and said, in punctuated language which could not be printed: "For a year and a half my camp has led all the rest as the worst in venereal disease, with some twenty-five fresh cases per thousand every week. The first week after the Y. M. C. A. was opened we had only ten cases, the next week six, the third week only two, and it has not risen above that since. Your Association is the —— best cure for this evil."

In view of all this we must lay claim to the whole manhood for God.

We add extracts from a recent letter written from Somewhere in France by J. M. Clinton, an American, who also speaks from first-hand knowledge:

"The Young Men's Christian Association is equal to the best battleship afloat," said one of our American officers. After seeing some of the tremendous temptations of our boys these days, the Association has rented a large building at this place and put it at the disposal of these men of the Patrol Squadron while they are on shore. They are subjected to awful temptations when they come ashore. I appealed to them for clean living. At the close, fully half of the men crowded into the large hall, and decided for clean living and a Christ-like life.

The Young Men's Christian Association today has the opportunity for influencing the lives of literally millions of men and boys in these warring zones. Pray that none of us may let this opportunity escape us."

("British Official Photograph.")

A Y. M. C. A. HUT UNDER SHELL FIRE ON THE BRITISH WESTERN FRONT

BEST METHODS

Edited By Mrs. E. C. Cronk, Columbia, S. C.

Secretary of the Committee on Methods of the Federation of Women's Foreign Mission Boards

FIRST, SECOND AND THIRD OF MISSIONARY LITERATURE

FIRST—LEAFLETS

A YOUNG Frenchman was wounded at the siege of San Quentin. As he lanquished on his pallet his eye fell on a leaflet. He read the leaflet and it changed all the rest of his life. Before the Church of the Consistory in Paris stands the monument of that French soldier with a Bible in his hand. On the monument is the name of Admiral Coligny, the great leader of the Reformation in France. Having brought the conviction of the truths of the Reformation to the heart of Coligny, the leaflet journeyed on. The next reader was a Sister of Mercy, who was nursing the soldier. Terror-stricken and penitent over having read such a bold statement against the Church of Rome, the Sister fled to the Lady Abbess to confess her guilt. To determine the extent of the Sister's guilt it was necessary for the Lady Abbess to read the leaflet. As she read, a great light shone in her own heart. Convinced by this light she was compelled to flee from France to the Palatinate. With her she carried the leaflet containing its message of truth and light. Just a leaflet it was, which cost only a few cents; but it was destined to "stand before kings." The Lady Abbess became the wife of William of Orange, and the leaflet with which she fled from France influenced his stand for the truths of the Reformation. All this came to pass because some unknown person left a leaflet on a hospital pallet.

A young New York physician was visiting a patient. Brilliant prospects were before this young doctor. His practice was growing rapidly and his income was taking on large proportions. His fame was growing also, and his host of friends were forecasting that John Scudder would soon be one of New York's foremost physicians.

On this day, as he waited in the home of a patient, he picked up a copy of a leaflet, "The Conversion of the World, or the Claims of Six Hundred Millions," written by those two pioneer missionary spirits, Gordon Hall and Samuel Newell. Dr. Scudder asked permission to take the leaflet home with him. There he read it, over and over again, until the claims of those six hundred millions without the Gospel and without medical care took hold upon his heart, so that he fell on his knees before the Lord, who had said: "Go ye into all the world," asking "Lord, what wilt thou hame me to do?" Because of the call which came to him through that leaflet Dr. John Scudder went to India as the first medical missionary from America. Because he blazed the way, his nine children, and not fewer than fifteen of his grandchildren, have followed in his train and given their lives to missionary service. At a recent Northfield Conference a company of missionaries stood on the platform. When the presiding officer requested all who were not descendants of this grand old pioneer to be seated, we scarcely missed those who sat down

for wonder and amazement at the number of Scudders who were furloughed representatives of this great missionary family at this one conference. Thousands of lives have been saved, hospitals have been opened and tens of thousands of souls have been led to our Saviour because a hundred years ago a woman laid a missionary leaflet on her table.

* * *

A speaker had finished his eloquent missionary appeal. Eagerly the audience had followed his every word. At the close of the meeting they flocked around him.

"Oh," said one woman, as she wrung the speaker's hand with ardent appreciation, "If only I could speak as you do! If only it were possible for me to pass that wonderful address on to others!"

"It is," said the speaker, with quiet grace. "For five cents you can get it at the book counter by the door as you go out."

It is not easy to surrender the alluring impossibility of standing before the multitudes and swaying them with our eloquence, to the prosaic possibility of standing before the book counter and passing our coin across it. The larger possibility for most of us, however, is in the latter stand.

How to Use Leaflets

READ them and have other people read them. A young girl was asked to read a leaflet at a missionary meeting. When she had finished the reading she said, "I must confess that I promised to read this, under protest. I was coming to the meeting especially to ask the president to quit bothering me about attending this missionary society, but I have stood up here and answered with my own mouth every objection I had expected to make, and I have convinced myself that there is really no reason why I should not come and that there are many reasons why I should." That same leaflet read aloud in gatherings of women has brought the same conviction to thousands.

A well-known lawyer carries in his pocket a convincing missionary leaflet. Often when making an address he takes it out and reads several paragraphs. When he is traveling with a friend or talking to a group of men he skilfully steers the conversation around to a point which enables him to pull out this telling bit of missionary ammunition and fire it.

"Value Received" in Three-Cent Stamps

"THAT letter is not worth three cents," said a woman as she was sealing an envelope.

"Why not make it worth it?" suggested the woman who always went loaded with missionary leaflets, as she slipped one into the envelope. "Postage rates are so high," she added, with the shrewd smile of the close trader. "I always try to get my money's worth out of every stamp. I know so many of my letters are not worth three cents that I have just formed the habit of slipping a good missionary leaflet in with them to be sure I get value received.

"The business men all do it," she continued earnestly, "and it seems to me that we who are about the King's business ought to be as wide-awake to use every opportunity for informing and interesting people in His business."

Readings by Elocutionists

AN almost untouched field is this. Great multitudes of people are interested and entertained by elocutionists, but few teachers of expression or professional readers have ever had their attention directed to the thrilling stories of missionary heroism. A woman who is eager to circulate missionary leaflets in every way possible recently sent to the teachers of expression in a number of colleges and to professional readers and story-tellers, whom she knew, copies of leaflets

with dramatic possibilities, and stories which any story-teller would gladly welcome. The results were not only the enlisting of these leaders, but the reaching of hundreds of people who heard them. Some of the readers who had never considered missionary literature in their search for material found here pathos and humor, romance and heroism in their finest forms, and were delighted over their introduction to a new realm of material. One teacher of expression was called on again and again to give Elsie Singmaster's "Unconquerable Hope," published in *The Atlantic Monthly*, and reprinted in leaflet form. Two professional story-tellers who regularly tell stories to many children seemed never to have known before that there was anybody in missionary books except abnormally good little boys and girls who did nothing but sit still and die early. They were amazed to find that the "plenty of action" called for in their story-telling outlines abounded in such a fascinating way in the missionary stories they received, which were gladly added to their store.

Declamation Contests

A WIDE range of possibility is suggested by this description of a Declamation Contest:

"We realized that our boys and girls were learning to talk everything else except missions. The fire insurance companies had offered a prize for the best essay on fire prevention. The D. A. R.'s had stirred the whole community by Revolution Declamations. The W. C. T. U.'s had conducted a fine contest on temperance that awakened much interest and did much good, so we decided to have a Missionary Declamation Contest. We put up, in the Sunday School building, a poster telling all about it, and a register for entries. There were two classes for entry. Class A was open to boys and girls under fifteen, and Class B to those over fifteen and under eighteen. Twenty-five leaflets were exhibited from which choice of declamation was to be made. Contestants were also given the privilege of writing their own declamations, subject to the approval of the committee. Admission was by ticket, though no charge was made. Each contestant was given twenty-five tickets marked with his number, it being understood that those who had their full twenty-five tickets brought in on the night of the contest, by persons who were present, scored one additional point. The house was full of people and the boys and girls were full of enthusiasm. Their voices rang out clear and strong in the splendid recital of missionary heroism. Not one of them failed to catch the fire of the great purpose of the heroes of whom they told, and not a heart in that audience but that was touched, not a conscience but that was quickened. The offering for missions, taken while the judges were meeting, was the largest one we ever had. The judges were invited guests, not connected with the congregation. A missionary library of six volumes was presented to the winner and a generous friend gave a copy of "Livingstone, the Pathfinder" to every contestant. The results were so far-reaching we have decided to make our Missionary Declamation Contest an annual event."

What Some Folks Do with Missionary Leaflets

AT Christmas time she bought copies of an attractive leaflet, exquisite in its holly and Christmas bells, and irresistible in its missionary appeal, and mailed one to each of the friends to whom she usually sent Christmas cards.

* * *

A young people's society eager to use every opportunity to reach the entire congregation with a missionary appeal mailed to each member at Easter a dainty leaflet which brought to each one the glad Easter

message, "He is Risen," and laid on each heart the compelling Easter commission, "Go and Tell."

* * *

She was a plain, unassuming little body who would scarcely dare address a word to an audience; but she longed to speak a missionary message. She bought as many copies of a good missionary story as there were scholars in the primary department of the Sunday School and handed one to each child at the close of the session.

* * *

A pastor who mailed a parish paper to every member of his congregation each month gladly acceded to the request of the missionary society to enclose a timely missionary leaflet with each paper.

* * *

When scores of young girls, who were guests at the luncheon given at Northfield at the 1917 Home Mission Conference assembled, they found leaflets for place cards.

* * *

A woman who knows how to avoid ruts, suggests missionary leaflets as occasional place cards for regular meetings. Let every member locate her place by a leaflet on which her name is written. Note absentees and have their leaflets carried to them by women who will make them wish they had been there and who will interest them in the next meeting, and tell them about the work. If a personal call is not possible in every case, mail the leaflet with a note from the president or some other officer.

* * *

A North Carolina business man has in his office a row of pigeonholes full of missionary leaflets. When he sends out a letter he encloses the leaflet he thinks will mean most to the person to whom he is writing.

* * *

A hostess was putting a dainty lunch in a dainty box for a departing guest. Right on the top, peeping out from a Japanese napkin, she tucked in an attractive missionary leaflet. "No human being," thought she, as she smiled at her own cunning, "would be mean enough to eat my lunch and throw away my leaflet unread, and no human being could read this leaflet without being interested."

* * *

Several prominent business men, who wanted to make a missionary investment that would count, bought hundreds of copies of "Confessions of a Business Man," by George Innes, and mailed them to successful business men, many of whom had never had any idea before that really big business men were interested in missions.

* * *

A primary Sunday School superintendent has a birthday box into which the children put missionary gifts. Then she has another birthday box which brings a birthday gift to them. It is a plain pasteboard box, decorated attractively, with cut-out missionary pictures. On the inside of the box is a collection of pictures and the most interesting stories to be had in leaflet form. The birthday child is allowed to take the box home on Sunday and to keep it for a week. After reading all the stories the one pronounced "best of all" is to be kept for a birthday gift and the others returned. New leaflets are constantly added.

* * *

"Get into the habit of attaching a missionary leaflet to every gift you make," said a literature enthusiast. "If you are giving a doll to a little girl, tie an attractive missionary story to dolly's arm. If you send a ball and bat to a boy, see that a rousing story of missionary heroism or a story of some boys of other lands is fastened on to them. Nestled in your bouquet of flowers, atop your bowl of fruit, inside the dainty bag,—let there be just the missionary leaflet best suited to reach the person who is to receive the gift.

When you get off a train do not be so particular to pick up all your belongings. You might leave a missionary leaflet behind. Who knows who will come along and pick it up? Perhaps a John Scudder may chance that way."

* * *

A summer conference had adjourned and most of the delegates were ready to start to the trains. A member of the faculty, who was staying over, looked at the departing delegates with a sinking heart.

"My last chance with them is gone," she said to herself. "I wonder whether I reached any of them with a message that will abide!"

Then she thought of another chance which might be hers. Hurrying to her room she selected a number of leaflets. As she said goodbye she gave each one a leaflet, as a last-chance gift. Had she given them earlier they might have been packed away to be read at the more convenient season which never comes. Now there was no place to put them out of sight, so every leaflet was read soon after the delegates started on their homeward way.

* * *

At another conference a demonstration was made of the possibility of having a certain leaflet read by everybody on the grounds, within forty-eight hours. Six girls entered a contest to see which could secure the most readers. Each girl was given a cardboard folder attractively decorated on the back. On the inside were blanks for the signatures of the readers secured. Hither and thither the girls went in their search for readers. When the reports were turned in there were more signatures than there were delegates, which, upon investigation, revealed not a stuffed ballot, but an interest which extended beyond the delegates to outside guests and to the force employed by the hotel.

A beautiful tribute sent to an author was a copy of one of her own leaflets with the autographs of a group of girls who had read it and had been helped by its message.

Missionary Travellers

MRS. C. N. McHose, of Lancaster, Pa., has routed and started on their journeyings some interesting missionary travelers. She says:

"For some time we felt that, in our church, too few of our women had a chance to enjoy the splendid missionary literature which we used in our monthly programs. We, therefore, called for leaflets, magazines and other missionary literature which our active members had on hand. We received enough to prepare sixteen very interesting boxes which we called 'Missionary Travelers.' Four women were chosen to personally conduct the journeyings of these missionary travelers to the homes of shut-ins, of mothers who had small children, and of other women who for various reasons could not or would not come to the regular meetings."

SECOND—MAGAZINES

Ten Things to Do with Missionary Magazines

1. Read them yourself—especially this Review. Even though subscriptions be paid in advance, the unread pages of missionary periodicals explain the ignorance of church folks in regard to the missionary enterprise.

2. Read them aloud to your family and to some of your shut-in neighbors.

3. Pray through them. As you read, turn every recorded blessing into a prayer of thanksgiving. Make every worker mentioned an object of intercession, and every need reported a subject for petition.

4. When you have read them pass them on to some one else. After you have read this issue of the REVIEW, send it to a friend with a personal note, suggesting that after reading the March number he or she will not likely want to miss any other numbers. Constitute yourself

a subscription agent and make it your business to secure just as many subscriptions as possible to missionary magazines. Some people subscribe for two copies in order to have one to file and one to lend.

5. Include subscriptions to missionary magazines in the gifts you make. The interest of one of the great missionary leaders of our day began through a subscription to THE MISSIONARY REVIEW OF THE WORLD presented to him by a friend; the gift was not even welcomed on its first visits and found a straight course to the waste basket; but read, as the days went by, it brought a great missionary awakening.

6. Have your society make a bridal present of a year's subscription to a missionary magazine to every bride who comes into the congregation.

7. See that missionary magazines are on the tables at your public libraries, Y. M. C. A., and Y. W. C. A., and other reading rooms.

8. Make a list of the colleges you know and if the leading missionary magazines are not on their reading tables, persuade some interested friends to help you put them there.

9. Investigate the missionary periodical situation in your Sunday School. See that your denominational magazine and *Everyland,* that best of all missionary magazines for children, are circulated freely. A girl who is now in New York preparing to sail as a missionary to Japan was asked what had been the strongest influence in her missionary determination.

"The pictures and stories in our little Sunday School missionary paper which was my companion on Sunday afternoons, as I sat in the forked limbs of the old apple tree at home, led me to the foreign field," was the answer.

10. See that the children's missionary magazines go to all the orphans' homes and rescue institutions, of which you know. From out of our orphanages and rescue homes have come some great men and women. Here dwell thousands of missionary opportunities.

THIRD—BOOKS

The Missionary Opportunity of the Public Library

SAID a great missionary publicist, "There are enough missionary people in any city or town to get all the public recognition they want if they make a concerted effort to secure it." Acting on this suggestion a number of missionary leaders in several cities have concerted to secure the regular addition of new missionary books to their public libraries. Lists of books in line with the general mission study themes are prepared and requests for them are sent in by a sufficient number of library members to guarantee their addition to the library. On the missionary workers of our towns and cities rests the responsibility for seeing that missionary books are placed in our public libraries.

Traveling Libraries

For the workers who do not have access to public libraries two good plans have been suggested for traveling libraries:

First. A library of carefully selected, up-to-date volumes purchased by a conference or district organization. This library travels from one society in the district to another, staying with each for two weeks, without any cost to the hostess except express charges to the next point.

Second. A library at literature headquarters, the volumes of which are sent out upon request. Such libraries include books of reference, sets of mission study books, biographies, etc. They are mailed to workers who write specifically for special volumes or for help along certain lines, and must be returned within a prescribed time limit.

Sunday-school Libraries

The Sunday-school library presents two missionary problems:

How to get missionary books in it and how to get them out of it. The literary trash being circualted by Sunday-school libraries, as well as by other libraries, is responsible for many of the false ideas and ideals of life which our boys and girls have. While most libraries have excluded volumes of the cut-throat type, shelf after shelf is given to volumes almost as pernicious in their influence. The impossible hero who runs away from home on Monday, secures a fine position on Tuesday, is promoted on Wednesday, succeeds the general manager on Thursday, is made a member of the firm on Friday and becomes the president of the company ere sets Saturday's sun, is not a wholesome companion for the boy who must face the prosaic work of daily lessons to be learned, and regular tasks to be done. On the other hand the splendid heroism of the mission fields with its steady application to the duty at hand, has changed the course of many lives. See that your Sunday-school library introduces your boys and girls to the heroes of missions.

Getting Books Into the Library

How Not To Do It	*How To Do It*
Make up your library committee of people who have no interest in missions.	See that you have at least one missionary advocate on the library committee.
Encourage such sentiments as "while the need is so great for mission work the money had better be sent to the field instead of being spent in books."	Present to your officers the need for the cultivation of the field in order to secure the future harvest.
In order to save money have an uninstructed book shower, and urge the people just to bring the books they already have on hand and are not using at home. This plan will save money. Also it will secure some beautiful bindings which will look well on the shelves. Also it will unload on your Sunday-school library many books which have languished for readers because of being unreadable. Also it will likely kill your library in time.	Let it be understood that the library committee selects all books and keeps a list of desirable new books to be added.
	Appropriate money from the treasury for new books. Secure also special contributions from interested friends if more money is needed. Get each class to donate the price of a new book each year. Present to your missionary organizations the opportunity of the Sunday-school library.

How to Get Books Out of the Library

1. Post attractive notices of new books.
2. Devote a few minutes to an interesting review of books recently added.
3. Tell a story or part of a story from a book and suggest that more like it may be found in a certain book.
4. Arrange for books to be sent to those who are shut in temporarily or permanently.
5. Outline a reading course for each department.

Climbing the Ladder

A device for securing systematic reading step by step is described by Miss Hutton in her new book, "The Missionary Education of Juniors." While this plan is especially adapted to Juniors it may be successfully used for older people as well.

"A genuine ladder may be used, but it is probably better for the junior boys to make an imitation one of straight pieces of wood, using broomsticks sawed the proper length for the rungs, which should be eight or ten in number. The ladder should be placed conspicuously in the junior room, and each rung should bear a

card having plainly printed on it the name of a book. As the pupils read the books, they climb the ladder. If the number of books available is limited, it may be necessary to allow the children to read them in any order, so that all the pupils may have an equal chance; in this case a second card on each rung might be used to record the names of the pupils who have read the book of that rung. The children who complete the list first should have the feat recognized in some simple but public way. To insure against hasty and superficial reading, the pupils may be asked to answer questions, to dramatize a scene, or to relate their favorite incident in the book."

The Menace, or the Opportunity of the Knitting Needle

"TO knit or not to knit" is not the question. Knitting is unquestioned and unquestionable. One enthusiastic knitter confessed that she was on her eighth sock with an as yet unrealized hope that she would be able to get two enough alike to do for a pair. Even though she should have to send the products of her needles to the front for the use of the men who have lost one foot, she still holds her purpose true to continue knitting. The question is, since we are knitting and are going to continue to knit, how can we make the knitting serve a missionary purpose. Here is the opportunity for the Missionary Reading Circle. Just as often as the knitters can get together, have someone read an interesting missionary book aloud. Do not make your Circle large enough to become unwieldly. A few people in the same neighborhood will make a better Circle than many people scattered over a large territory. A group of girls would enjoy hearing Romances of Great Missionaries, or The Moffats. "Mary Slessor, of Calabar," "An African Trail," "The Lure of Africa," "Missionary Milestones," and "Sons of Italy" are among the new books all of our women should read this year.

A Study in Investment and Returns

A speaker addressed an audience in a rural church. Near the front sat a bright-faced lad who listened intently. At the close of the meeting the speaker asked the boy for his name and address, and told him to go to the post office every day until he got a package addressed to him. She mailed him a copy of a stirring missionary biography. The boy was delighted and expressed his delight in a carefully written letter. That was not the end of the related correspondence. From the boy's father came a letter saying that he had been so much impressed with the book and the idea of passing on missionary books that he wanted to secure a number of the best ones to be had to be circulated among the young people with whom he was associated. As a doctor and a leading man in his town, his opportunity for prescribing missionary books was unlimited. The investment—one missionary book; the returns—a bright lad influenced for life, a "leading citizen" interested, and a library of the best missionary books put into circulation in a town.

The End of the Whole Matter

Lastly, and in conclusion, lend your missionary books. Most appropriately does this suggestion stand last because more than likely it will be the last of your books. Even if it is, far better is such a noble end than the ignoble fate of going out of date on your own book shelves. Said a missionary leader as she stood before her full shelves of ancient missionary volumes, "My conscience always accuses me when I see how many books I possess that have had only one reading. Had I only loaned these to my friends, few volumes would be here now to accuse me."

Lend your missionary books. If peradventure they should return unto you send them forth on their mission again and again until they are either worn out with their journeyings or they find a permanent resting place.

Woman's Home Mission Bulletin

Edited by Mrs. O. R. Judd, Brooklyn, N. Y.

THE ANNUAL MEETING OF THE COUNCIL OF WOMEN FOR HOME MISSIONS.

JANUARY has come to be regarded as a red-letter month in the calendar of home and foreign missionary organizations. A busy week of meetings between the 13th and 20th is preceded by a busier time of planning and preparation during weeks before —not excepting the holiday season.

These annual meetings mark the climax for the work of the whole year and the starting point for larger programs and greater achievements.

The Council of Women for Home Missions this year limited its annual meeting to the sessions of a single day, January 14th, when the sessions were held in the Assembly Room of the Presbyterian Board of Home Missions. The chairman was Mrs. F. S. Bennett, President of the Council. On Thursday morning, January 17th, a joint meeting was held with the Home Missions Council at 25 Madison avenue.

The appended extracts from the reports of some of the committees can hardly impress the reader with any idea of the inspiration and interest that marked the reports when presented and amplified by the authors. Four words burned themselves into the consciousness of those present: *vision, consecration, co-operation, urgency.* Each one gained a new *vision* of the magnitude and importance of the Home Mission task and opportunity. Each felt the call to renewed and increased *consecration,* adequate to larger responsibility. The need of *co-operation,* more generous and complete than ever before, was borne in upon us. Above all, an overwhelming realization of the *urgency* of the King's business came with the conviction that plan must speedily be converted into action.

The need for trained leaders for Home Mission study classes in summer conferences, emphasized by Mrs. D. E. Waid, led to the adoption of a resolution calling for the training of young women students in colleges in the art of teaching Home Missions to classes.

The principal interest of the day centered in a discussion of "The real scope of the Council of Women for Home Missions. Is it purely advisory, or may it function *per se?* Are its activities, either advisory or active, limited by the activities of the number of Boards, or may it initiate movements apart from such work as is undertaken by the Boards?" In the absence of Mrs Paul Raymond, of California, who was snowbound in Chicago, Mrs. Bennett explained that in connection with Laymen's Missionary Movement Conferences on the Pacific Coast, women's meetings were so enthusiastically supported that the need was emphasized for some permanent organization, such as inter-denominational city federations of women in the interest of Missions. This calls for a federation in which both home and foreign missions shall be promoted.

Mrs. W. C. Winsborough, of Atlanta, Georgia, then read a careful outline of the necessary and possible application of the principle of comity and co-operation in local communities under the direction and with the help of the Council of Women. A committee was appointed and was authorized to recommend plans for an enlargement of the scope and the policy of the Council so as to increase its power as a great missionary agency.

At the joint conference with the Home Missions Council on Thursday morning, Dr. Thomas C. Moffett pre-

sented a report on "Comity in Indian Work," a record full of interest. This is the latest word concerning Indian welfare legislation, education, comity on Indian fields, the distribution of denominational work of every kind, the progress toward full citizenship, tribes yet untouched by the Gospel, and the Indian's response to the nation's appeal for men and money.

"War-time Americanization" was the topic of Dr. Worth M. Tippy, Associate Secretary of the Federal Council, who described the social and religious conditions and needs in centers due to the enlargement of war-time industries. In the city of Newark alone between two and three thousand houses must be built for the workers before July. Churches have not developed the community spirit nor the machinery for taking community action. The religious work in war-time industries should therefore be co-operative. The opportunities for teaching English to foreigners, to the five million immigrant aliens in training camps, and to mothers in the homes, the beneficent work of the Neighbors' League—all were commended to the active interest of American Christians.

Rev. William P. Shriver, Dr. C. A. Brooks, and Mrs. D. E. Waid spoke on the "Conduct and Administration of Protestant Mission Work at Ports of Entry during and after the War." It is not generally known that at present there arrive each month from five to six thousand aliens at Ellis Island. Mrs. Waid, in inspiring words, pictured the Caucasian immigration along our western shores, the care of the "Hebrew Shelter and Aid Society" for their immigrant women and girls. This society may telegraph to six hundred cities in the United States to some woman who will receive her immigrant sister, find occupation and shelter, and give what assistance is necessary until she has become at home in her new world. The work at Ports of Entry should set for itself the following standard: 1, in every Port of Entry an advisory committee on social service; 2, more definitely American missionaries; 3, more adequate training of missionaries; 4, a larger and more concerted policy of work; 5, more comity of spirit; 6, missionaries under thorough supervision; 7, more follow-up work.

The session was crowned by a resolution to call a Congress of Missions under the joint auspices of the Home Missions Council and the Council of Women, which all the secretaries and all the members of every affiliated board shall be expected to attend.

EXTRACTS FROM REPORTS

Executive Committee

By Mrs. Philip M. Rossman.

THE ever-broadening co-operation between the Council of Women for Home Missions and the Home Missions Council is gratifying. Home Mission Week was observed by the two Councils, November 18-25, and the theme chosen was "America for Humanity—A Challenge for Service."

The Council has been represented on the Committee of Twenty-eight, as usual, by seven members. The general theme for study during 1918-19 is "Christianity and the World's Workers," and for 1919-20 is "The Conservation of Human Life."

During the year the Council has come into close relation with *The Missionary Review of the World,* having two representatives on the Editorial Council and a Home Mission Bulletin of four pages published in alternate issues of *The Review.*

It has been the policy of the editors of the Bulletin to give publicity to the activities of the Council and to emphasize and give helps for the Mission Study Text Books.

The Council of Women for Home Missions has come into a well established relation with the Federal Council of Churches of Christ in America, as a co-operating organization, and bears the same relation to the Federal Council as does the Home Missions Council.

Last Spring the Federal Council sent out a call to its constituent and

co-operating membership to meet in Washington, D. C., May 8-9, "for prayer and conference; to prepare a suitable message for the hour; to plan and provide for works of mercy; to plan and provide for the moral and religious welfare of the army and navy, and to formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the nation."

The Council of Women for Home Missions was represented by five delegates and signified its intention of assuming the obligations which are the result of world conditions. The following outline of duties was prepared and sent to constituent and corresponding organizations: Americanization of foreign-tongued people, preservation of child labor laws and standards of labor, the care of Negroes attracted north in large numbers by high wages, conservation of food and suppression of personal extravagance, assistance in local Red Cross work and provision of suitable amusements and recreation for soldiers and sailors off duty.

The commission on Inter-Church Federations of the Federal Council of Churches of Christ held an Efficiency Congress in Pittsburgh, October 1 to 4, to which the Council of Women for Home Missions sent five representatives. This Congress has been considered the finest example of Protestant unity ever shown. The war situation has emphasized the importance of Protestant unity as never before, and the motto over the platform was a quotation from the high-priestly prayer of our Lord, "That they may be one, as we are one; that the world may believe that Thou hast sent Me."

HOME MISSION STUDY COURSES

By Edith H. Allen.

THE year has brought an unusual number of problems, making it needful for the committee to hold more meetings for the discussion and consideration of its work than in any previous twelve months.

The books for 1918-19 are well under way. The general theme being Christianity and the World's Workers. The title of the Senior book is "The Path of Labor." The book will be a symposium consisting of an introductory chapter by Mrs. F. S. Bennett; one on lumber camps and mining regions by Miss Miriam Woodberry; the City will be treated by Miss Grace Scribner; the Negroes by Mrs. L. H. Hammond; the Exceptional Peoples of the South by Dr. Calfee, President Normal Institute, Asheville, N. C., and Rev. A. J. McKelwey, secretary of Child Labor Bureau; the closing chapter on the Church and its relation to the World's Workers will be written by the Rev. Walther Rauschenbusch, D.D.

The Junior book, called "Jack of All Trades," will be the work of Miss Margaret Applegarth, so favorably known through her fascinating Leader's Supplements for the Junior Books. She will also prepare the supplement for this book and a surprise envelope containing one take-home card for each chapter, making six in all. This take-home material is designed to further impress the thought of the chapter in an interesting way upon the child and also enlist the co-operation of the mother at home.

Your representatives from the Committee on Home Mission Study Courses and Literature on the Committee of 28 have earnestly sought to find a theme for the books of 1919 and '20 in line with the general theme of the entire Committee, in order that the value of the unified effort might be maintained. The following statement sets forth the thoughts on the subject and the method of approach:

"It has already been voted by the Committee of 28 that the mission study for 1919-20 shall fall into line with the Federal Council's campaign for the Conservation of Human Life, which is to reach its climax that year. We live in the faith that the reconstruction following the war will then have been begun. In any case, the vast destruction of life incident to the

war will be foremost in the consciousness of our whole people. This will not fail to appal, whether the destruction be esteemed the reckless wastage of war or the sublime sacrifice of life for the sake of humanity's life. The Church mediates a gospel of the life abundant and the supreme demand of the period will be the application of that gospel under the impulses and sanctions of a quickened democracy. The community in which each church is located will become hallowed under the process. The task of community building will take on a new sacredness. Whether the need be the comfort and restoration of homes shattered by the war, or the nurture of workers emaciated by the feverish industry of the times, or the weaving anew of moral fibre, snarled and torn by the terrible strains of camp and battlefield, human life will have become unprecedently precious.

"We can think of no more vital appeal than the mission of the Church to mediate the abundant life where each organization can most closely touch life. A reconstructed society will require a reconstructed life. We must call upon each man and each woman to accept his and her immediate responsibility to make the Church a fit instrument of renovation in his community.

"It is therefore recommended that the Home Mission Study theme for 1919-20 bear emphasis upon the local church as an agency for social reconstruction, and center about the general theme of community service."

INTERESTS AMONG CHILDREN

By Edith Scamman.

THE hope of the world of tomorrow lies with the children of today. "Preparedness"—the word has been spoken from thousands of lips during this strange, sad year of 1917. Christian women who believe that the spirit of Christian brotherhood is the only real solution to the grave problems which are facing our own land and confronting the whole world, must see to it that this spirit is instilled into the minds and hearts of the children, that they may be *prepared* to do their share in molding the America of the future. They must be taught—even during their early years—through missionary education, that, knowing, they may love, and loving, they may serve.

It has been agreed that home-missionary material for the use of leaders of children of the primary age is one outstanding need which this Committee of the Council may help to meet by supplementing the work of the Boards. A study of the material for children published by the denominational Boards reveals that more stress is being put on this important phase of missionary work. Several Boards have their children's work well organized, and are providing suitable material carefully chosen and based on the principles of child psychology.

This Committee is collecting a few simple stories—with illustrations—of children on our home missionary fields. The plan is to send out all the stories together, but have each printed in a separate leaflet, so that they can be used not only by the leaders, but, if desired, be given to the children to take home and read for themselves.

AMONG IMMIGRANTS

By Esther N. E. Lewis.

THE Immigrant Work Committee of the Home Missions Council purposes to hold, next spring, in New York City, an Italian Protestant Congress. On the sub-committee having in charge preparations for this Congress, we have two representatives.

We still have but three Protestant missionary workers at Ellis Island, the Jews having two, and the Catholics two. The number has been so reduced at Commissioner Howe's desire, because of conditions existing there after America's entrance into the war, and the detention there of German prisoners. The missionaries now work with greater freedom than was for a time permitted them.

NEWS FROM MANY LANDS

LATIN AMERICA

A Fair Deal for Mexico

REV. JOHN W. BUTLER, D.D., one of the pioneer Methodist missionaries in Mexico, has been greatly stirred by the publicity given to misleading articles and lectures by a traveler to Mexico, named Morrill. Dr. Butler says: "We do not claim that everything is right in Mexico. But if, in a nation which was founded by men and women seeking more perfect civil and religious rights, after nearly a century and a half there still exist social, economic, and religious conditions to be lamented, how can we expect that in a country which, during all its national life, has had to live practically without the Bible and with only a defective Christianity we could find no faults?

"Among other statements made by Mr. Morrill are these: That the Mexicans are filthy and diseased; that the president is chief of bandits; that the initial letter of Mexico stands for murder; that the country is full of thieves and is nearer hell than any other nation. Can it be wondered that every decent Mexican bitterly resents all this? A little more fairness would help to bring about better international relations."

Mexican Missionaries in Conference

METHODIST (South) missionaries at work among Mexicans both in Mexico and in the United States held a conference in December to consider various important questions arising out of the work at this time. Among these were the vital problems produced by the new constitution of Mexico; the destruction and rebuilding of the churches; the reopening of the schools or the closing of those now open; the seriously reduced number of workers, American and Mexican; and the enormous cost of living in Mexico.

Considering the distressing economic conditions in Mexico, excellent reports were presented by missionaries on church and school work. People everywhere flock to the churches to hear the Word of God, and their children would flock to mission schools if more of them were open.

The conference recommended that, in view of the great spiritual awakening of the Mexican people and their willingness to hear the Gospel, the time had come for a united effort to do definite evangelistic work. The continuation committee of the National Convention of Mexico City is considering the question of a revival campaign that shall embrace the entire republic.

Porto Rico Leper Sunday School

A PRESBYTERIAN elder conducting an Episcopal Sunday school in which Catholics, Episcopalians and Protestants of all denominations are the members, is a weekly event on Leper Island, Porto Rico, says *The Churchman*. This island is located near the entrance to San Juan harbor, where the government has provided for the physical care of the people who were mourning because there was no one to look after their spiritual welfare. A minister had visited them only twice since 1916, when an Episcopal clergyman visited them and established church services and a Sunday school. At first no one could be found to take charge of such an important work, but the "jefe," or caretaker in charge of the island, was an elder in the Presbyterian denomination—an "ancient," the man said—and he consented. So now the Episcopalian literature is furnished by the Bishop

and a Presbyterian elder teaches the Sunday school lessons to all sorts of Christians.

A Mexican Missionary to Costa Rica

THE Evangelical Church in Mexico is showing signs of spiritual maturity, for the first foreign missionary has been appointed. Rev. Eduardo Zapata, who is the product of Methodist work in Mexico, has been set apart for service in Costa Rica. One of the interesting facts about this little republic is the interest shown in popular education. In some years it has devoted ten per cent of the national revenues to this purpose. They now claim to have twice as many school teachers in the country as they have soldiers in the army. Elementary instruction is compulsory and free to both sexes. It is a wonderfully thriving republic. What seems now to be lacking is the Gospel of Jesus Christ. The Mexican missionary chosen to open the way in this good work has many excellent qualifications for the undertaking.

A Blow to Guatemala

THE earthquake which razed Guatemala City to the ground in December destroyed the fine new mission buildings of the Presbyterian Church so that the missionaries are entering fully into the fellowship of the sufferings of the people while they devote all their energies to ministering to the injured and destitute. Among the mission buildings destroyed were the large brick church, accommodating about 500 people, the missionary residences, the girls' boarding school, where there were fifty students, the hospital and nurses' training school of brick and the new printing plant. These represent many thousands of dollars' investment and little has been saved. The spirit of the missionaries, however, is not quenched. Thirty-five years of work is behind them—foundations have been well laid. There is good reason to believe that out of the ruins of the old buildings will arise a new and greater work for the people of Guatemala.

Soul-Winning in Chile

SUNDAY school leaders in South America are not forgetting the chief object for which the Sunday school exists, namely, to lead young people to Christ. Rev. George P. Howard, Sunday School Secretary for South America of the World's Sunday School Association, writes that in an evangelistic campaign in Santiago they had 250 converts during the two weeks, and in Valparaiso 407, all adults, came forward. One Sunday during the campaign Decision Day was observed in all the Sunday schools and "the army of young disciples filled the hearts of the superintendents and teachers with joy." It will be a year or more before the older converts are ready to join the church, but the young folks from the Sunday school are the kind that are most needed. Out of one school there were ninety young people, mostly adolescents, who made the choice for Christ. The teachers and older members joined hands and formed a circle around these new soldiers of the cross, binding them to eternal loyalty to Christ.

Brazilian Christians

THE religious situation in Brazil contains many reasons for encouragement. Some of these are given by Rev. George Lennington in an article in *Mexico*. He states that men of the highest standing in public and professional life are sympathetic with evangelical views. Senor Ruy Barbosa, who was prominent at the first Hague Conference, is sometimes called a Protestant, because of his expressed desire to see the Bible in the hands of everyone. One of the speakers at the Regional Conference of the Panama Congress in Rio de Janeiro was the editor of the greatest Portuguese publication in the world, *O Journal di Commercio*.

Hundreds of Protestant church

buildings are springing up all over the country, some of which are of artistic beauty and intrinsic value. The giving, in some cases, has reached almost apostolic abandon. Three individual churches could be named, each of which pours into its own support and benevolences more than ten thousand dollars gold during the twelve months. One, if not two, of these has given in some years over twenty thousand dollars. Another evidence of personal consecration is the giving of the young men to the ministry. The salaries are pitifully low, but ministers are coming by the score, and the churches meet the challenge with heroism as they provide the support for each one. The problem of their adequate training is one which the evangelical forces in Brazil must meet.

NORTH AMERICA

A Conference on the Jews

FROM January 22d to 25th an interesting conference of those interested in the evangelization of Israel was held in Chicago at the Moody Tabernacle. During the sessions a telegram was read from an honored member of the University Zionist Society of New York asking for a resolution in support of the British declaration in favor of a Jewish national home in Palestine. The following resolution was unanimously adopted in the presence of 3,000 people:

"The friends of Israel assembled in conference under the auspices of the Chicago Hebrew Mission, founded by Wm. E. Blackstone, consisting of Gentile and Hebrew Christians, January 22d-25th, 1918, take pleasure in declaring their sincere sympathy with, and joy in the timely declaration of the British Cabinet favoring the establishment in Palestine of a national home for the Jewish people.

"The conference expresses its affection for all Jewish people and earnestly hopes that the spirit of liberality shown to them by the British Government by Christian people in general will be exhibited in turn by them towards their Hebrew brethren who believe in Jesus as the promised Messiah of Israel."

The Hebrew Christian Alliance is planning an automobile evangelistic campaign in Jewish centers this summer. A Hebrew Christian has offered the use of his car which will carry a banner with the inscription: "If I forget thee, O Jerusalem, may my right hand forget her cunning."

Bible Study in the Camps

THE slogan, "An organized Bible class in every company in every camp, and a Testament in every enlisted man's pocket," presents a tremendous challenge, which has been accepted by the National War Work Council of the Y. M. C. A. The problem of materials is being ably dealt with. Orders have been placed for hundreds of thousands of Testaments, and thousands of copies of tested devotional booklets have been reprinted in cheap form. But new courses of study had to be prepared to meet the exceptional conditions of the varied types of men. Three new books are being used by tens of thousands of soldiers, "Thirty Studies About Jesus," for somewhat mature students; "Jesus as a Friend Saw Him," fifteen studies in the Gospel of Mark, a very simple course on a new plan; and a very practical study of the pressing problems of the officer as well as the private, thoroughly tested in the Officers' Reserve Training Camps last summer, entitled "The Soldier's Spirit."

The problem of leadership is a still greater one.

Dr. Stearns and Missions

REV. D. M. STEARNS, of Germantown, Pa., in presenting his missionary report for 1917, states:

"As in former years we again testify that without personal appeal by letter or otherwise, God, whose we are and whom we serve, has been

pleased to place in our hands the $74,128.23 of this report to help give the Gospel in all the world, that the Church may be gathered, and the time of His return come to set up His Kingdom of Righteousness and Peace on earth. The same is true of the $961,876.56 received and disbursed in the past twenty-nine years."

This money has come from Bible Classes and from individuals and has been sent to all parts of the world field, especially large shares having gone to the Mildmay Mission, London, and other work for Jews, to the Lee Mission in Calcutta, Belgian Relief, and the Scripture Gift Mission.

Large Baptist Plans

A GREAT movement among Northern Baptists contemplates the raising of a million dollars additional to the original budget of the Northern Baptist Convention for the year ending March 31, 1918. This sum includes the special war-work fund of the Northern Baptist Convention of $150,000, special emergency amounts under the work of the Education Board, amounting to $175,000, and the Foreign Mission Society emergency funds, amounting to a little over $200,000, the balance to be divided among the other societies.

This movement also seeks the deepening of Christian thought and life, to the consecration of wealth, and to the devotion of laymen more whole-heartedly to the great tasks of the kingdom. It declares in its appeal, "that even in the midst of war and in addition to whatever taxes we cheerfully pay, and whatever contributions we make to such great worthy agencies as the Red Cross and the Young Men's Christian Association, we shall maintain with unabated vigor and in undiminished strength those agencies of the Christian Church which express and cultivate the Spirit of Christ, and which prepare men and women to be effective exponents of that Spirit."

Christians in Bohemia and America

ALTHOUGH America is at war with Austria, strong ties bind the people of the two countries together. One of the most wide-awake evangelistic churches, in a large American city, is Bohemian. Around this church are hotbeds of sin and ignorance, anarchy and infidelity, mixed with throttling superstition. In that church are many awakened and converted in Bohemia. A social settlement worker in a godless city in the heart of America hails from Bohemia. Several of the former workers in the American Board mission in Bohemia are doing valiant service in the coke regions of Pennsylvania. The "big brother" to the immigrants of all nationalities in a great manufacturing city of the United States is a Christian Bohemian.

Christian schools for training young women to work among foreign-speaking peoples in America are ever looking to the churches in Bohemia for recruits. All over America are workers who look over the seas when speaking of their spiritual birth-place. The work among the five million Slavs of America would be largely at a standstill were it not for the workers who have come from Austria.

Caring for Migrating Negroes

CHURCHES in the North are beginning to awaken to the responsibility of caring for the Negroes coming from the Southland. Many of these newcomers have been members in churches in the South and they love the Church and are willing to be guided in her ways.

The five hundred thousand Negroes from the South who are now invading the Northern States are providing by their presence a challenge to the Christianity of the

North. Unaccustomed to the ways of the North, these Negroes come as strangers and are finding the northern cities a far different place than what they had supposed. The resulting overcrowding of the Negro sections of the cities has a practical relationship to the life of the whole community.

Methodist churches are at work on the problem in Chicago where the Chicago City Mission and Church Extension Society is giving aid; in Dayton, Ohio, where the local Negro church in doing yeoman's work; in Cincinnati, where workers meet trains and provide temporary shelter; in Philadelphia, where a great tent has been erected by the Philadelphia City Society for evangelistic services, where a clearing house will be maintained by means of registration cards. Negro preachers from New York are conducting preaching services at the railroad camps in New Jersey.

In similar ways work is being done in other places. But more is needed.

A Japanese Y. M. C. A. Deputation

A GIFT of $10,000 has come from Japan to aid the Young Men's Christian Association in America. Of this sum $5,000 has been contributed by the Emperor and Empress of Japan on Christmas Eve as an expression of appreciation of the splendid work done by the Y. M. C. A. in the Japanese Army at the time of the Russo-Japanese war. When Major-General N. Hibiki, of the Imperial Japanese Army, and Chief of the Japanese Y. M. C. A. Deputation to the Allied Armies, presented greetings to the Federal Council of the Churches of Christ in America on January 10th he emphasized the importance of the Christian leadership of Japan in the Orient and urged the necessity for missionary work in that country. "For," said he, "if we win Japan for Christ, we win Asia."

This Christian deputation will visit the camps in America and in Europe and also the British, French and Italian Army Headquarters in Europe.

From the Ashes of Halifax

NEVER before in any extensive disaster were the essential principles of disaster relief so quickly established as at Halifax. In less than twelve hours from the time the American Red Cross unit from Boston had arrived, the necessary features of a good working plan were accepted by the local Relief Committee.

The relief funds, from whatever source received, were all placed in the hands of one Finance Committee. The granting of relief, of whatever sort it might be, was placed under one central management, and it was determined that all records should be cleared through one registration bureau. The giving of emergency relief in food, clothing and other things was not allowed to wait upon the perfection of this system, but a small managing committee was appointed to carry out and interpret the general policy determined upon by the Executive Committee.

The Halifax disaster will leave a permanent mark upon the city for at least a generation because so many of the living have been blinded or maimed for life. But it is possible that the disaster may also leave a mark of another sort, for it is confidently believed by those who took part in the relief work during the first few weeks that Halifax will gain as well as lose. The sturdy qualities of its citizens will bring "beauty out of ashes."—*The Survey.*

EUROPE

British Hebrew Christian Conferences

THE Church of Christ seems to be waking up to her responsibilities for the evangelization of Israel. Under the auspices of the Continuation Committee of the World's Missionary Conference, a "Conference of Representatives of Missionary Societies working amongst the Jews" was held in the Board Room of the British

and Foreign Bible Society, London, on October 31, 1917. In addition to the members of the special "Committee on Christian Literature for Jews," a number of churches and societies were represented. The Conference was called for the purpose of surveying the present position, and the outlook for missions to the Jews, and, in particular, to discuss suitable missionary literature as an indispensable aid to evangelistic effort. A Conference is to be called of all societies at work among Jews to consider plans to avoid overlapping.

On January 23d another conference on missionary work among the Jews was held in the Christian Institute, Glasgow, Scotland, by representatives of the Presbyterian Churches. This is another sign that the Spirit of God is working not only among the dry bones of the House of Israel, but also within the Church, on behalf of Israel. The call to the Glasgow Conference stated:

"The new situation created by the emancipation in Russia of one-half of the Jewish people, by the prospective influx of Jews into Palestine, and by the changed conditions which will everywhere prevail after the war, demands the earnest and prayerful consideration of all the Churches. Questions of policy and method, of future expansion, and of co-operation are all ripe for discussion."

French Churches in War Time

THE much-tried Protestant churches of France have been showing how faithful they are in adversity and with what courage and faith they have maintained their work during the three long years of war and invasion. For the second time, the Foreign Missionary Society has ended the financial year without a deficit. This has been partly owing to the increase of contributions in the foreign field, and partly to increased help from France. While contributions of over $2,000 have been fewer, the number of small subscriptions has increased.—*American McAll Record.*

Danish Foreign Missions

THE Foreign Mission Society of Denmark has had an income of 575,000 crowns (about $488,000) during the past year. Of this amount about 20,000 crowns were spent for the support of Lutheran missionaries who were suffering in India on account of the war. The society is carrying on mission work not only in India, but also in Manchuria, China. In the South India field the society has eight mission stations occupied by forty-four male and female workers. In Manchuria there are ten stations and forty-six male and female missionaries. The native Christians at the two places are above 4,000. The society sent out eight misison workers last January and hopes to send out four more this coming March. Four of the twelve are men. War and hard times do not seem to slacken the efforts of this society to Christianize the world.—*The Lutheran Companion.*

War Opportunities in Austria

REV. JOHN S. PORTER, of the American Board Mission in Austria, writes of the new opportunities brought by the war for spreading the Gospel.

"Soldiers from all parts of Bohemia, even from the remotest hamlets, were mustered into service in Prague and other centers where they were given gospels and Testaments by their fellow-soldiers or by Christian workers who came in contact with them in hospitals, barracks, or on the street. There has never been any such dissemination of the good seed of the Kingdom possible in Austria, as has been seen during the war. Doors, long shut tight and fast, have all at once opened to the Gospel of the printed page; and also to living testimony from God's children. Again and again have we received letters from our soldiers asking for copies of the Scriptures in various languages for comrades in arms."—*From the Envelope Series.*

One of the colporteurs of the Amer-

ican Board conceived an unusual plan to put the Scriptures in circulation. He obtained a permit, the like of which had never before been granted in Austria, namely, to sell and give away gospels and Testaments on the military trains that passed through the railway center where he lived. The Red Cross workers went through the cars with hot tea and coffee. Right behind them was the messenger of Christ with the Word of Life. Eager hands of sick, wounded and well were stretched from all sides for the Scriptures. When the colporteur was drafted, he was providentially given a place as a nurse and has had unusual opportunities to be a witness to men of all ranks and nationalities and to circulate the Word of God among officers and privates.

For Young Women in Petrograd

THE first city Young Women's Christian Association in Russia recently opened its doors to the girls of Petrograd. Two Americans speaking poor Russian achieved it. At the initial reception, about three hundred guests were present, including the American ambassador and various Government officials. An old school for the deaf and dumb with modern equipment, such as lighting and heating, has been secured for headquarters in an ideal locality, only a block from the principal street. The quarters at present, already charged with Association atmosphere, comprise two big rooms, two class rooms, and a large salon to be used for gymnasium and evening affairs.

Registrations for classes in English have exceeded all expectations, three being in progress at the same time three times a week. Besides these, there are two French classes and a class in Russian was about to open when the last letter was written. Mme. Orjensky, of the Red Cross, rejoices in the work because it is "so friendly and intimate and the girls exhibit such deep appreciation." Present conditions make the work difficult.

MOSLEM LANDS

Moslems and Christ's Return

THE recent experiences of a German pastor in Asia Minor are made the subject of an article from which *The Moslem World* quotes:

"What is now the most burning question in the Orient? The Second Advent of Christ. How many times have I been asked: 'What does your Holy Book say about it?' At present the most widely distributed book in Turkey is a Turkish tract, written by a devout Mohammedan, which is read everywhere with great interest. Its contents are as follows: 'The present war will wage for six years. Then a great power will come and take Constantinople. Following this there will be a rallying of all Moslems and a speedy victory. This, however, will be short, for the Antichrist will come —enemy of both Christian, Jew, and Moslem. His rule will endure forty days, and will be the most dreadful which the believers have ever experienced. But then will Jesus come, and establish a kingdom of peace for forty years.'

"I have been literally stormed with questions: 'When will Jesus come?' 'What does the Bible teach concerning this?' 'Have you no suspicion, no suggestion, no hint, no feeling that He is near?'"

Turkish Propaganda in Persia

IN Persia the term Turks is commonly applied to Mohammedans living in Azerbaijan and in Caucasia, who were at one time Persians, when Caucasia was a part of the Persian Empire. Some of these people have recently appeared in Persia, styling themselves "Social Democrats," or patriots, and urging that Azerbaijan is not a part of Persia; that the inhabitants are not Persian, but Turks in the Caucasian sense of the term, and that they should separate themselves from the rest of Persia and join the Caucasian Turks to form a separate independent state.

This new nation was, of course, to

be separate from Russia and to comprise Caucasia, Azerbaijan, Turkistan, Gherguzistan and Bashgiristan. The advocates of this movement claimed to be members of a Society in Caucasia known as Turk Federationists, and in this instance it would seem as if the word Turk carried a double significance. On the one hand they laid great stress on the establishment of a new nation, but put it forward as their second aim that all Moslems of whatever sect or tribe should become autonomous. A third idea about which less is said openly at present is that the new nation, as soon as it becomes an established fact, should declare itself part and parcel of the old Osmanli Empire. It is believed in Tabriz that Caucasia and Aberbaijan were promised to Turkey by the German Emperor in the event of victory, and it would seem as if the intention now was to insure that these two provinces should still become part of the Sultan's Empire whichever way the war goes.—*The Near East.*

INDIA

The "Conscience Clause" in India

THE discussion of the relation of mission schools to the Government of India and particularly regarding the principle involved in the acceptance by many of the schools of the grant-in-aid, which has been going on for some months, has reached an acute stage through the introduction by the Government of a "conscience clause" into the charter of the new Hindu University of Benares. This clause requires that all Hindu students shall be exempted from attending religious instruction—even in a Hindu university.

Indians demand the enforcement of the "conscience clause" in all government-aided Christian schools. But the Government thus far withstands the demand as it is not in position to take over all the educational work being done in India by mission boards. The Government knows also that the religious motive is the prevailing and inspiring motive of all this fine educational work from one end of India to another. If the Government curbs the missionary in his liberty to teach his religion, he must either refuse to accept further government grants, cut down all his school work to such limits as appropriations from home will pay for or go out of the educational business entirely. Neither of these courses is desired by Government at present.

Punjab Mass Movements

FOLLOWING the example of the United Provinces and the Western India Missions, the Punjab Mission of the Church Missionary Society has issued a survey of the mass movement within its sphere. It deals only with the work carried on among the 789,857 Chuhras of the villages, the agricultural laborers of the province, many thousands of whom have become Christians, while thousands more wish to enter the Christian Church, and does not deal with the 1,478,974 other untouchables who as yet have been little influenced. Of the Narowal district, which contains 270 villages, the survey says: "There is now not a village left where there are Chuhras living some of whom are not under instruction, and it is almost safe to say that in ten years' time, if properly worked, there will not be a Chuhra left in the district." The last fifteen years have witnessed 4,000 baptisms in the district as a fruit of the C. M. S. work. The new workers needed for the proper development of the mass movement work in the Central Punjab only, that is exclusive of those required for the frontier stations, for Sindh, and for the mission hospitals and schools, etc., are seven European clergymen, ten Indian clergymen, seventeen European women, and a hundred Indian village readers and teachers.—*C. M. Review.*

An Indian's Gift to Education

A GIFT which marks an era in education for women in India has been contributed from native sources,

and promises to be an important foundation for the future of Indian women. The Mahraj of Tekari, in British East India, has executed a deed of his entire estate for the purpose of providing a residential institution, where girls between the ages of five and eighteen may be trained along modern lines, irrespective of caste or creed. After the liabilities of the estates are secured, it is expected that this institution will have an annual income of about $325,000. Sir Sayid Ali Iman is giving a piece of land, worth 40,000 rupees, which will probably be the site of the new institution.

Subduing a Criminal Outbreak

MR. SAMUEL BAWDEN, a Baptist missionary in South India, who has been in charge of the Eruskala Industrial Settlement, a colony of criminals under government direction, has had a serious mutiny to deal with. It took some revolver shots and a considerable show of force to subdue the ringleaders, but he was successful. Mr. Bawden writes in *Missions* about the settlement, which at last accounts had an enrollment of 1,106: "It is a wonderful opportunity, and we are praising God for the chance to touch so many lives to better things. Last Tuesday night I had the privilege of telling something of our work to a roomful of the convalescent soldiers up here, and they seemed much interested in a missionary who could carry a revolver in one pocket, a strap in another, and a Bible in his hand. It seemed to be a new idea of the church militant to them. I still have a lot of hard work before me in the training of these people."

British "Tommies" Hear of Missions

THE British troops in India have offered an important field for Y. M. C. A. work. One of the secretaries engaged in serving these men speaks of the value of the Association as a great missionary opportunity. Some of the soldiers were keen missionary enthusiasts, eager to know of India, and of what Christ is accomplishing. Several of these men are going back with a pocket-book full of notes taken from lectures, which they will use at home. Others, while followers of Christ, had never thought much of missions, except as misguided movements carried on by bluestockings. Some of these have become enthusiasts, realizing that evangelization and all Christian service associated with it is the very life of the Church and the hope of the world. Particularly has interest been aroused in missionary educational work, largely through the visits of two Indian gentlemen—Prof. P. Ponsonby, of Gordon College, Rawalpindi, and Prof. Siraj-ud-din, of Forman Christian College, Lahore. A number of men have voluntarily banded together to do something to support missionary work when they return home.

A Five-Year Program for Burma

THE annual meetings of the American Baptist Mission in Burma were held in Bassein, last October, followed by the fifty-second annual meeting of the Burma Baptist Missionary Convention—an assembly of about twelve hundred delegates, representing the indigenous Baptists of all races, associated for the prosecution of evangelistic work in Burma and countries and tribes adjacent.

In the "Five Year Program for Burma," special attention was given to the strengthening of high schools, the enlistment of high-school and college students for Christian work, the production of vernacular literature, and a concerted evangelistic campaign. The preparation will last a year, following the lines found successful in India. It will aim to fire the churches with the spirit of evangelism, stir pastors and other workers to enthusiasm, and inspire and train the great body of church members for participation; to build up the most perfect possible organization, and co-operate, so far as possible, with other denominations; in short, to bring to bear all the Chris-

tian forces in Burma upon one final, short, incisive and decisive campaign. —*Journal and Messenger.*

An Object Lesson in Siam

AT a conference of Christians in the church at Petchaburi, Siam, on the wall behind the pulpit there was pictured the building of a city wall. Christians were represented in various stages of spiritual health—one sick, one lazy, another dead. Others were shown to be throwing up their work, and some working faithfully at their tasks. The speakers each took one special phase of Christian life and centered his speech around it, referring occasionally to the pictured representative behind him. On the last day of the conference a huge basket full of wooden bricks was brought in, each brick bearing on its face the line: "I consecrate myself." Whoever was willing to take one was asked to come forward and build an actual wall. Every one who did so wrote his name on his brick. The evangelists selected certain bricks, for the owners of which they became responsible. The result was a practical lesson which has taken great hold on the people of Petchaburi.—*The Continent.*

CHINA

Floods and Idolatry in North China

WRITING from North China of the serious floods which occurred there in the autumn, an American Board missionary anticipated a hard winter and intense suffering and famine.

"The river broke its west bank yesterday, but flooded only a small area, as the restraining dike held. The people of the one small village that suffered carried their few things (a wheelbarrow will always move a Chinese family) on to the dike. There some one found a tiny snake, and they cried, 'This is the god that makes the river rise, and he is angry.' So from their poverty they arranged for a theater for the snake. Theaters here are always in connection with the temples and supposed to be pleasing to the gods. When the flood was on they were holding a service to appease the river gods which they had enclosed in two transparencies. One was a lizard and the other a snake."—*Life and Light.*

Mr. Wang of Wuchang

REV. EDWARD ROWLANDS, a missionary of the London Missionary Society in Wuchang, China, writes of one of the native Christians:

"Mr. Wang is one of the most saintly men in the Three Cities (Hankow, Hanyang and Wuchang).

"These were the words of a missionary of the Wesleyan Society, and they indicate the position Mr. Wang holds in the church life of our centre. While this is so, he belongs pre-eminently to Wuchang and to the L. M. S. Having been baptized as far back as 1879, by Mr. Bryson, he is a real link with the past, while the house in which he lives is on the first plot of ground bought by us, or any other Protestant Mission, in Wuchang. In appearance he is tall and dignified and gentlemanly. Though not a scholar of the Chinese literary type, his culture has been attained since being in the Church. The Bible and his Christian colleagues have been his chief educators. His wife, though untaught, is kindly to a degree, and her influence is a great help to all. Their house is the cleanest Chinese house I have ever seen.

"If Mr. Wang has faults, they are in the direction of caution. He is a little unprogressive, but his positive qualities far outbalance these drawbacks. In times of upheaval, such as the Revolution of 1911, he is steady and balanced. On moral issues he is firm as a rock and will endure any obloquy rather than compromise his principles.

"It is to such men that China must look more and more in the future for help in the deeper life of the Spirit.

JAPAN—CHOSEN

Attacks Upon Christianity in Japan

FOUR issues of a magazine called *The Great Nation* were published in Tokyo from August to November, 1916, devoted to open hostility to the Christian religion. Some of the articles were well written, showing a knowledge of the Bible and of rationalistic criticism. The animus of the articles appears from the fact that the most bitter attacks were directed against the Salvation Army and the Anti-Prostitution Movement. One section was given over to a symposium of opinions of prominent men about Christianity and its inconsistency with Japanese patriotism. Many leaders of the Empire were quoted against Christianity, but in some instances they subsequently disclaimed the statements attributed to them. A repulsive cartoon appeared on the cover of each number.

This outburst was a short-lived affair. In any case while it might have exerted an influence upon ignorant and superstitious Japanese, if continued indefinitely, it would never have been able to secure the support of many real leaders in Japanese affairs. It affords a challenge to reconsecration and redoubled effort for the Christianization of the great empire of the Pacific.

Growth of the Doshisha

THE interest which Japanese feel in their great Christian university, the Doshisha in Kyoto, is evidenced by the generous gift of $30,000 from Mr. Yamamoto, one of her graduates, toward a modern library building. Christian leaders in Japan feel that it marks the inauguration of a new period of such benevolences. The Doshisha deserve recognition as one of the foremost institutions of Christian instruction. This year the enrollment is over a thousand. More than five hundred men and women qualified in the entrance examination who could not be received into the school on account of lack of class rooms, equipment and teaching force. The chapel seats only seven hundred, so that the evangelizing equipment of the school is thus restricted.—*The Congregationalist.*

An Interesting Request

ONE of the missionaries of the Presbyterian Church at Matsuyama, Japan, recently received a postal from a young man, not a Christian, which reads: "Imagining that it will be very good for us that we consist of the party whose are anxious to study in the Bible, I wish you that, would you not teach us the Bible and lead us to the heaven, if you please or not."

The missionary writes: "A gratifying evidence of the work of the Holy Spirit is a group of young men who seem to be earnestly studying the Bible. Almost every day one or more come to 'ask a question.' The card quoted above is an evidence of the spirit they show. Returning at night from a meeting with the women, I found four of these young men waiting for me. They had come earlier in the afternoon and waited two hours, then went to their supper and returned with their Bibles under arms. They have, as a group, seemed to spring into being and seem to be an answer to prayer. It is such a wonderful opportunity."

A Korean Penalty for Gamblers

THOSE who have come to know the Korean people intimately find in many of them a marked sense of humor. A picturesque illustration of this trait is found in the following story of a Korean magistrate: "When he forbade gambling and a group of gamblers were caught, he took them to the market-place, had a mat spread for them, gave them a pack of cards and some capital, and told them to gamble now to their heart's content. When lunch-time came he told them they liked gambling so much they would not wish to stop for lunch. At

supper-time he made the same sympathetic remark, to the amusement of the gathered crowd. The sun set, and the marketers began to leave for their homes and the peddlers to gather up their wares, but Mr. Kim generously gave a servant some money and told him to buy a pack of candles, 'enough to last all night.' When the culprits saw the candles lit, they began to plead for deliverance, promised to move from the county if he let them off this once. On that promise he let them go, and four weary, hungry, sinsick gamblers ran for the nearest inn and disappeared the next day."

AFRICA

The Significance of Gordon College

A WRITER in *Asia* recalls a characteristic illustration of Britain's policy in dealing with Mohammedan peoples in the following:

"After Lord Kitchener had shattered the Mahdi's army at Omdurman, it was a clear head, no less than generosity, that prompted him, after the close of his military campaign, to begin a campaign for English subscriptions in behalf of a Mohammedan institution, the Gordon Memorial College at Khartoum. He was simply building up a new and better organized Mohammedan community to replace one that had been ruined by fanaticism. If he had made the college a Christian institution he might have lost the fruits of Omdurman. The Sudanese at first were sorely puzzled by what seemed to them a kindness so utterly illogical that it was accepted as the whim of either a fool or a mocker."

Many, however, will contend that a Christian institution bearing General Gordon's name would, in the long run, have done far more both for the Sudanese and for Great Britain's hold upon them.

French Reforms in Morocco

THE British Consul at Fez has been lecturing in London on the great work accomplished by France in Morocco. Slaves who are ill-treated can change their masters, or apply for their freedom. Women slaves who bear children by their masters become free and their children are free. Local administration by the Bashas or Kadis is always subject to revision by the French authorities, before whom the records come. Public slave markets have been abolished, though private places for selling slaves exist.

The needs of liberated women slaves are looked after by the service of the Habous (who appear to be a religious foundation under the Moslem priests), who see that they are protected from the dangers to which they would be exposed. The older women are employed in cleaning the mosques; the young women and girls are placed in respectable families, and the Habous provide funds for those families who cannot afford to pay for their services. The authorities do not fail to advise the Habous of the liberations which are granted, and all the former women slaves are benefiting from the measures which are taken.—*Anti-Slavery Reporter and Aborigines' Friend.*

Abyssinia and Christianity

INASMUCH as few States of the world have so old a Christian record as the Kingdom of Abyssinia, there was much consternation when the young Emperor, Lij Yasu, became a Moslem. According to a writer in *Life and Work,* this apostasy is believed to have been the result of German influence. Notwithstanding the discontent aroused by the act, and by his libertinism of life, the Emperor managed to maintain himself in power by the aid of Mohammedan tribes on the Eastern border. Opposition grew, and on September 27th last, during the celebration of the national feast-day, the head of the national church, the Abuna Matheos, solemnly released the Abyssinian nation from its oath of allegiance, and declared Lij Yasu to be deposed from the throne. Thereafter, amid scenes of popular enthusiasm, the Abuna proclaimed Zaouditou, younger daughter of the late Emperor

Menelik II., as Empress, and installed Ras Rafari as Regent and heir to the throne.—*The Christian.*

The Church Army in Africa

THE Church Army is doing effective work for the British soldiers wherever they are located. In British East Africa the war had been in progress only a short while when a hut was established at Narobi, from whence, after a short time, the work was extended to German East Africa. The natives do a vast amount of building with what they call *bandas*. This is a species of matting material, which, in the skilful hands of the natives, is excellent for temporary huts. The Church Army has utilized this *bandas* and the labor with excellent results. Thousands of troops have found peace and shelter in these characteristic buildings.

Something similar in the way of creative ability is to be found in Egypt. By using the mud of the Nile and common rushes it is possible to erect for less than $500 a hut capable of seating 800 men.

The Church Army started, in the early days of the war, with a tent in Alexandria, and at that time there was no other place where the men might go. The Church Army was the pioneer of Christian and social work for the troops in this great center.—*The Life of Faith.*

A Revival in the African Bush

A METHODIST missionary, Miss Maude Williams, writes from Krooland, West Africa:

"The drought that withers and kills the crop that is to be your daily bread and butter—what a grievous thing it is! How much more sad the spiritual drought that withers a human soul! And off here in the Africa bush, we were in the midst of both kinds of drought, equally disastrous to the poor Kroos. Loudly were our brown-skinned neighbors lamenting the loss of their rice, as the rains were delayed and the sun continued to blaze down upon their farms. Deeply burdened were their two white teachers by the drought that seemed to have entirely withered up the lean souls of these same lamenting neighbors. In particular, we felt burdened for the salvation of the boys. Quite a number were Christians, earnest followers of the Lord, busy with the King's business. But very many were still outside the fold. Above all other needs we felt the need of a revival in the Mission, and we got down to definite prayer for it."

After describing how the answer came in abundant measure, and about forty young people were converted, she continues:

"To nearby towns the fires spread. Men and women would start up from their beds at midnight and hurry along the four miles of beach to the mission for prayer. No building could accommodate the throngs. We chose a cool, shady, grassy spot in the bush close by, where, under a magnificent mahogany tree, we held our revival services. Ours? No, God's."

A New Station in Africa

IT has long been the hope and the expectation of the American Board to open a station, or rather a chain of stations and outstations, to extend from its plant at Beira, on the coast, in Portuguese East Africa, up to Chikore, on the western boundary of Rhodesia. Frequent tours have been made into various parts of the territory, but these have not been follower by permanent occupation, and the government has not permitted native evangelists unaccompanied by white misisonaries to settle there, because the mission itself is located in Rhodesia. However, when Dr. William T. Lawrence, of Mt. Silinda, and Rev. J. P. Dysart made a visit to Gogoya's kraal, in Portuguese East Africa, the chief, Gogoya, was very cordial and hospitable to his missionary visitors. It is near his kraal that the Portuguese have now granted to the American Board a concession of 1,000

acres, which must be proved up or obtained on the same terms that any other settler could obtain it.

The Native Church in South Africa

THE tendency on the part of the native church to throw off foreign control is one that is more or less evident in most mission fields. That it has gained very little headway in South Africa may be inferred from an article which appeared in *Imvo,* in the course of which a native Christian, discussing the question whether the natives were fit to manage their own religious and political affairs without European supervision, says:

" 'A time is reached in the history of any race when they become better able to manage their own affairs, but in regard to our people in their present stage of enlightenment, that time is not yet. Save in some unknown parts where our people may have progressed in civilization and Christianity, the white man must govern the native race in political and church matters, because if he does not, and as things are now, not only will the natives suffer themselves and disturb their own peace and impair their own prosperity; but they will be a danger to civilized neighbors, every one wishing to be a law unto himself, as is shown in the various religious sects which have wrought so much havoc in various South African religious denominations.' "—*The Christian Express.*

ISLANDS OF THE SEA.

A Twice-Born Filipino

A METHODIST missionary, Joshua F. Cottingham, of the Philippine Islands, tells the following story of a life transformed by Christ:

"At forty-four he seemed like an old man. Sin had made fearful inroads upon him. Two women not his wives had gone ahead of him to a better or worse world. He was a gambler, cock-fighter and worse. The Spanish Government had had him in jail. The Aguinaldo Government released him only to find they had made a mistake and soon imprisoned him again. Some American soldiers released him and he immediately showed his gratitude by opening a saloon *a la Americana.* The saloon and its attending evils became so bad that even the soldiers could not stand it and the old man was imprisoned again. In prison some one gave him some Scripture in Spanish which he read and by it was converted. When released he sought a missionary and was baptized. Now for seven years this man has preached for us. There is no congregation which does not want him. There are no preachers nor missionaries who do not love him. He has had at least a thousand converted under his preaching. Tithing Bands and preachers called into the ministry are fruits of his work and Victorino Jorda's face, once drawn with sin, has taken on a Christian smile, and his home is a happy one with a wife whom he dearly loves."

Church Union in Australia

THE pressure of war times has brought about in the churches of Australia a marked advance toward union. An all-day prayer-meeting of the ministers of all Protestant churches in Sydney recently took place at the Chapter House of St. Andrew's Cathedral, the letter of invitation being issued conjointly by the archbishop of Sydney, the moderator of the New South Wales Presbyterian Assembly, the president of the Methodist Conference, and the Chairmen of the Baptist and Congregational Unions. The signatories perceived that "changes of a most radical and far-reaching nature are being wrought by the war; that the powerlessness of the churches in the face of the press of evil around us is profoundly disappointing and depressing, and that the time has come for the churches to emphasize the things upon which they are agreed rather than those on which they differ." "One feels," comments *The Homiletic Review,* "that reunion may easily become a fetish. It is all too

easy to forget that the essential of a strong church is not unity, but life, and that the coming together of any number of moribund religious communities forced into co-operation by their inefficiency and by the pressure of hostile forces does not remedy, but rather accentuates, their lack of life. On the other hand, a union movement based not upon utilitarian motives, but informed by a spirit of brotherly love and of loyalty to a common Lord, would surely save a desperate religious situation and can not be too heartily welcomed."

Moslems in Java

NOWHERE in the world are Moslem women so accessible as in Java, writes Rev. H. B. Mansell, an American Methodist missionary in that field, and he feels that a much more vigorous policy should be adopted toward the Moslem population. He is quoted in *The Moslem World* as saying:

"If we continue our present policy we will in some measure reach the 300,000 Chinese but we will never appreciably affect the thirty-odd millions of Mohammedans. In British territory the growing predominance in numbers of the Chinese and Indians, their readiness to accept Christianity, and our lack of adequate financial resources may justify a neglect of the Mohammedan problem; but in Netherlands India and especially in Java that is the missionary problem. We cannot seriously consider evangelizing Java unless we intend to grapple with this the greatest opponent of our faith. We must also recognize that in spite of all the good and faithful efforts put into this field no great ingathering from Islam has been secured by any society. The victories in Battakland, in Minnehassa, in Amboyna and elsewhere, have been among animistic peoples not yet converted to Islam. These victories, while useful in preventing the spread of Mohammedanism, do not shake its hold on the millions who already bow toward Mecca. To win these calls for siege work running through many years."

OBITUARY NOTES

John Jackson of London

JOHN JACKSON, F. R. G. S., editorial secretary of the Mission to Lepers, died suddenly on December 3rd, as he was entering a train at Purley Station for London. For more than twenty years Mr. Jackson was the organizing secretary of the Mission to Lepers and ably served its cause by voice and pen. He was the founder of the *All Nations Missionary Union,* originally called *The Missionary Pence Association;* had traveled in the Far East and in America and was widely influential in all missionary effort. He was a man of ability and fine spirit who served his generation by the will of God. Among the best known of his books are "In Leper Land," an account of a seven thousand mile tour among the lepers of India; and "Mary Reed, Missionary to Lepers."

Canon R. Sterling of Gaza

THE news of the death of Canon Sterling of Gaza has come as a sad shock to his many friends. Great, indeed, is their loss; but greatest, perhaps, that of the Arabic-speaking population of Philistia, among whom he had lived and worked all his missionary life. Gaza was his station. He went there in 1893. Although the foundation was laid by others and good work was done by his own colleagues, it is not too much to say that Dr. Sterling made the Gaza work what it was. Despite the eclipse of war, it cannot but be associated with his name for years to come.

Rev. John W. Baird of Samokov.

REV. JOHN W. BAIRD, of Samokov, Bulgaria, in the Balkan Mission of the American Board, died on November 9, at Los Angeles, Cal., at the age of seventy-one years. He had served forty-five years in the Near East.

THE MISSIONARY LIBRARY

Voyages on the Yukon and Its Tributaries. A Narrative of Summer Travel in the Interior of Alaska. By Hudson Stuck, D.D., F.R.G.S. Illustrated, xvi, 397 pp. $4.50 net. Charles Scribner's Sons, New York. 1917.

THE well-known Episcopal archdeacon writes this de luxe volume as a supplement and complement to his fascinating work, "Ten Thousand Miles with a Dog-Sled," in which winter experiences of a tireless missionary are set forth. From Whitehorse in Canada, reached by one hundred and ten miles of rail from the Pacific, the present Yukon journey of two thousand two hundred miles to the ocean begins with a little steamboat pushing ahead of her at first a troublesome barge which she later jack-knives around sharp points and generally manœuvres in a masterly way. On the Yukon tributaries the mission gasoline launch, *Pelican,* with the author standing for hours at the wheel while she slowly grinds up stream is the sight-seeing craft which moves through scenery and among sparsely scattered peoples whose respective beauty and strangeness are here interestingly depicted, with Dr. Stuck as an ideal guide and interpreter.

Part I. might be mainly written for the summer tourist down the Yukon, but the author is a scientist and a missionary always, with the skill to make his form of presentation popular. Natural history, as it used to be called, and ethnography are his servants to make Alaska loved. Except for the dreary, monotonous Yukon Flats, the down stream journey is made picturesque for us, while the future development of the country and its possibilities for the immigrant and the aboriginal inhabitants are spoken of with the impressiveness of an authority. Eccentricities of Arctic travel, like the midnight sun seen at Fort Yukon, the northernmost point of our journey, by boat-loads of tourist "sunners," are commented on in a most charming way with quotations from the Snark and other old-time favorites.

Part II, when the Yukon tributaries are visited on board the *Pelican,* passes to the narrative plan of his earlier volume. The windings of the Porcupine, Chandalar, Tanana, Iditarod and Koyukuk rivers are the threads upon which the author strings gems of mission reminiscences, adventures near to thrills, comments upon screech owls, the wonderful salmon, nature's greatest gorge, the glacier, owls and rabbits and wolves again, in "divagations" which he apologizes for but which his readers will applaud.

Archdeacon Stuck is no narrow churchman. In Part I the work of the Jesuits at Holy Cross Missions is generously lauded, while his references to the Russian Church Mission and Dr. Sheldon Jackson's Presbyterian work show the catholicity of this Great Heart of the North. His account of the prohibition victory in the Koyukuk reveals the public spirit and humanity of the missionary explorer. This volume is likely to satisfy the friend of missions and the general public which cannot fail to respect the cause because of the personality and breadth of our author.

Popular Aspects of Oriental Religions. By L. O. Hartman, Ph.D. Illustrated, pp. 255. $1.35 net. The Abingdon Press, New York. 1917.

THE method of the writer is that of the observer and scholar in describing successively the principal religions of Asia,—Animism in Korea, Confucianism and its rivals in China, Hinduism in its varied forms in India, Buddhism in its cradle land and in other Asiatic countries, Mohammedanism in its unaltered form in many lands, and the purer faith and practice of the handful of Parsees in India. His aim accords with that of most students of religion in these times.

Dr. Hartman believes that "there is fundamentally an Eastern type of mind and attitude of soul with which the student of these religions must come into

some sort of sympathy before he can hope to understand in any satisfactory measure the meaning of their doctrine and life." His reading and travels revealed two extremes that "must be avoided in seeking a correct estimate of the religious life of the Far East. The first is represented by the attitude of the narrow partisan who seeks to establish the superiority of Christianity by featuring the strange and sometimes degrading doctrines and customs of these religions without giving full credit for their nobler aspirations; the other extreme is represented by the silly sentimentalists who find, especially in India, the complete solution for the religious problem, and by a process of glossing over the sickening facts and reading into the Hindu teachings the great Christian truths, declare that the Far East is the original source of all that is true, good and beautiful. In view of these two dangers, the author has sought to orient himself, to find the meanings behind the symbols, and, most of all, to give full credit for purity of motive, worthy ideal, and noble expression in life wherever found in his observation and study of these great faiths. But he has tried as well to discern their real weaknesses and their general tendencies in relation to the upward improvement of the race."

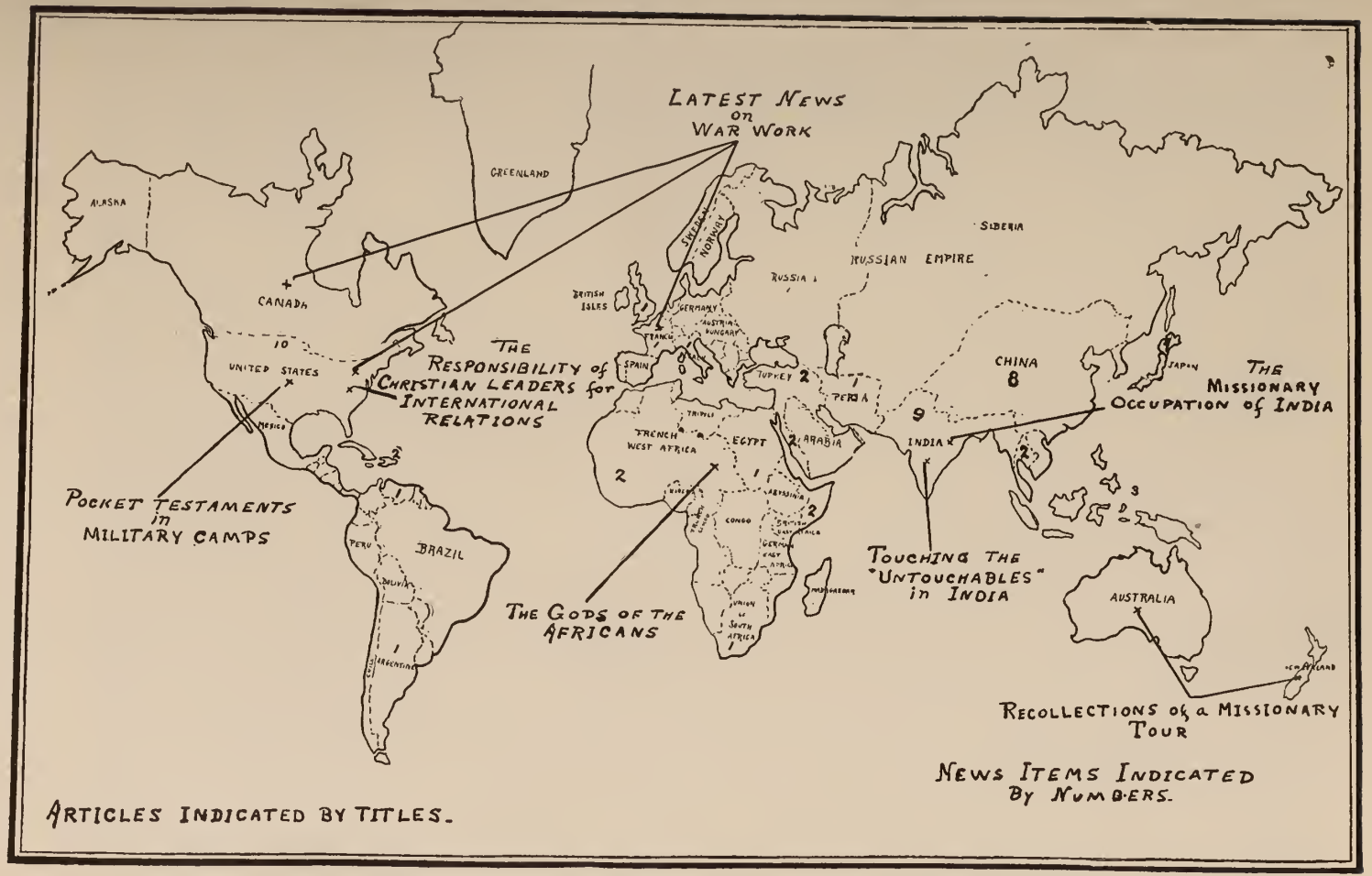
The book bears out this declaration of the author exceedingly well, despite the brevity of its chapters. But it does more. It constantly bears in mind the Christian propaganda as it stands in contrast with these ancient faiths. Korean animism is seen to be a help to the wonderful extension of Christianity-in-that country. The chapter on Chinese religions is brief and inadequate. In the chapter on "the mystical Hindus," Dr. Hartman shows varied phases of Hinduism with some emphasis of its values for the Occident, especially in its spiritual longings as compared with our materialism. Its degrading influences are also recorded. He mentions Theosophy and reform movements due in part to Christianity. With Buddha's Deer Park Sermon in Benares as a starting point, one looks out upon that Faith as seen outside its natal land —in Ceylon, the Tibetan highlands of India, in Burma, China and Japan. Mohammed and his creed, carried far by his followers, all of whom are his evangelists, Islam's peerless Taj Mahal, latter day reforms and practical developments and Islam's future are interestingly discussed. The Parsee Fire Worshipers are the last religionists to be described, and very effectively in the form of a most interesting dialogue between a Christian and a Parsee who presents his religion in Bombay where one sees it at its best.

His summarizing chapter ends with these words: "In Christ the Christian faith possesses a power that brings results in terms of the highest conceptions of which humanity is capable; while non-Christian religions, in spite of their lofty ideals and purposes, falter and largely fail in the realm of actual life." On the whole this volume is the best one for the average lay reader who needs to be interested and entertained as he pursues his studies in religion.

Thirty Years Among the Mexicans. By Alden Buell Case. Illustrated. 8vo. 285 pp. $1.50 net. Fleming H. Revell Co., 1918.

Here is a view of Mexico from the inside. From wide experience, with keen insight, true sympathy and in interesting style, Mr. Case, a missionary of the American Board, describes his experience during thirty years' residence in the country. The story is divided—like Gaul—into three parts—Peace, Revolution and the Outlook. The scenes of missionary life are vividly pictured and help the reader to understand the Mexican and the missionary problem. The revolutionary days are described clearly and acutely.

Mr. Case looks hopefully into the future. He asks for educators for Mexico, for religious teachers and for Christian example on the part of Americans. Those who read his book will understand Mexico better and will take a deeper interest in the evangelization of the people.



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